

Calvinist Contact

An independent Christian weekly

May 26, 1989 / 44th year of publication / No. 2167

Pentecostal pastor offers unbiased care to cancer patients

Nandy Heule

LONDON, Ont. — Like most people who face a major crisis in their lives, cancer patients ask the resounding questions — Why me? and Why this?

Patients might expect answers from members of a medical team, but more often it is a spiritual care-giver who needs to search for an appropriate answer to these tough expressions of doubt.

Cancer patients often throw their questions out to some unknown force, or mean God who is supposedly responsible for what happens to us, says Rev. David Pringle, director of pastoral care at Victoria hospital in London, Ont.

"Cancer is associated with death and that is pretty scary."

Pringle recalls how he once met the wife of a dying cancer patient in an empty hospital ward. She was crying.

"It must be very difficult for you," Pringle told the woman empathetically after introducing himself as a pastor.

"She looked at me and was enraged. She tore strips off me for the next 20 minutes."

See TREATS — p. 2

Thinkbit

Woe unto you when everyone speaks well of you.

Jesus — Luke 6:26

Inter-Jewish conflict damaging, says author

Paul De Groot

EDMONTON — Bitterness, war and tribal enmities are threatening the dream of a Jewish homeland, says a Toronto writer who visited Israel recently.

Erna Paris, author of *The Garden and the Gun*, a book describing her first trip to Israel, says she wanted to see how the dream was doing after 40 years of existence as a Jewish state.

"I found the country more divided than I had imagined, and more despairing than I had imagined," says Paris.

Her book, which describes her own reactions as a liberal female Jew to the various communities and individuals she visited over a two-month period, takes the reader from the sidewalk cafés of Tel Aviv to desert kibbutzes.

"I tried to meet at least somebody from every element of Israeli society and to live within those environments as

best as I possibly could" she said in an interview in Edmonton.

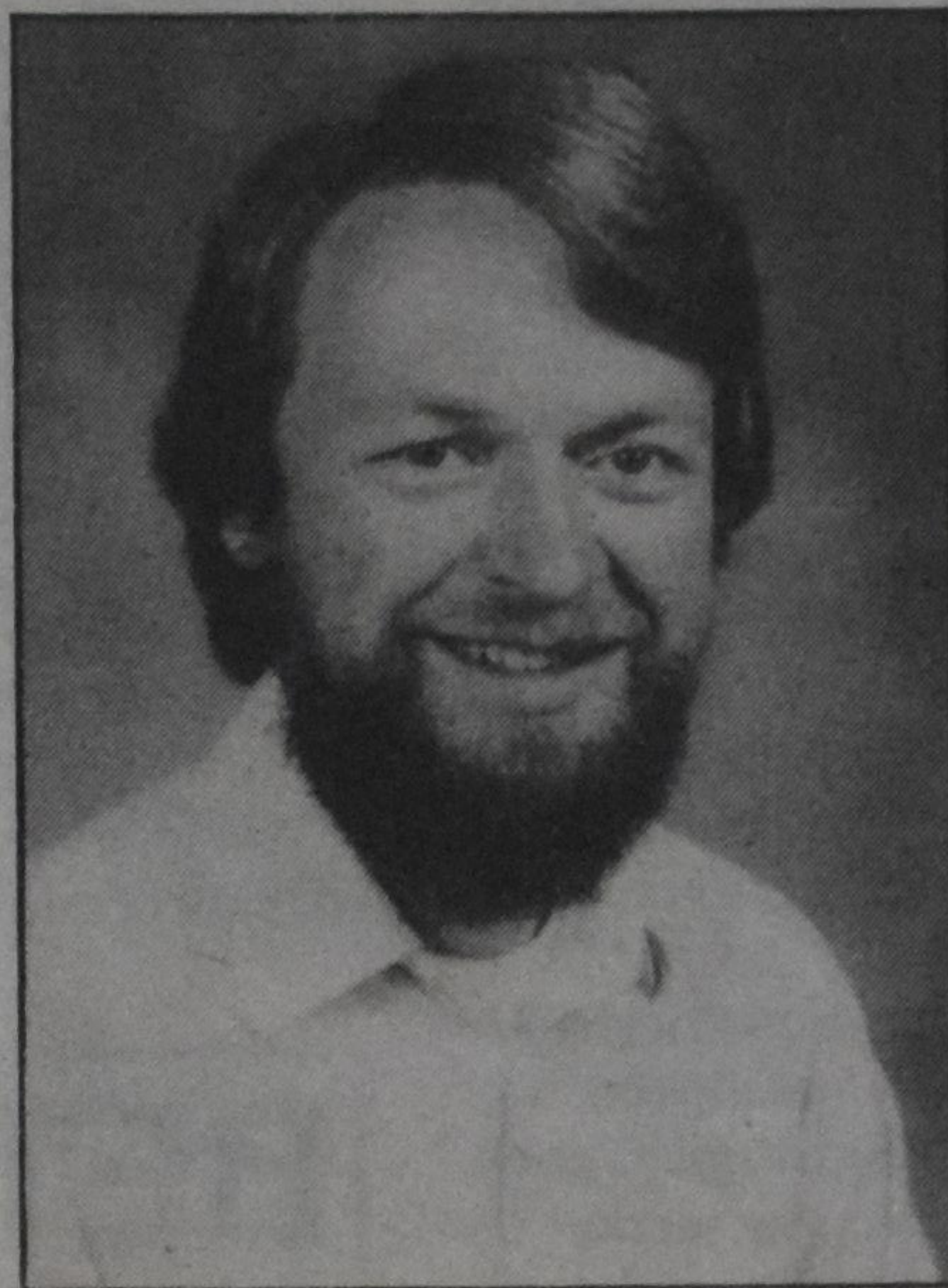
Paris found an Israel divided along starkly tribal lines, with little communications between those lines. She talked with young Palestinian men for whom death in conflict with the Israelis holds far more promise than a futureless life as a second-class citizen in Israel.

She also lived with young Israeli women, many of them immigrants from the United States, who found in the rigorous boundaries of religious life the structures and prohibitions which American society lacks.

Paris spent an uncomfortable Sabbath meal at the table of an ultra-Orthodox family where her feminism and liberal brand of Judaism strained the hospitality.

"The only thing that would have made me a worthwhile human being in their eyes was if I were a Torah woman.

Christian schools start child abuse education



Ary DeMoor prepares curriculum for teaching about child abuse.

Robert VanderVennen

TORONTO — Materials to teach all grade levels about child abuse will soon be in the hands of teachers at all Christian schools which are members of District 11 of Christian Schools

International (CSI), says Ary DeMoor, curriculum co-ordinator for the schools. District 11 schools are located in Alberta, Saskatchewan, Manitoba and Montana.

This teaching material was prepared after a survey of supporting families of the schools showed that child abuse occurs as much in these Christian homes as in the general public.

The curriculum materials on child abuse are in the final stages of preparation by DeMoor and six classroom teachers in Alberta. They are intended to be used as an integral part of the "Family Life Education" program that has recently been prepared in District 11.

CSI schools across Canada and the United States have received draft copies of the child abuse curriculum, and many schools report that they plan to use the material as part of their family life studies.

195 too many

The survey questionnaire was sent to all communities in District 11 which support Christian schools. Responses were received from three fourths of the school communities and include 20 Christian schools with 2,923 students and about 2,610 families. The results say that, during the preceding five years, the principals, teachers, pastors and Christian health care professionals who serve those Christian schools knew of a total of 195 children who had been abused, 157 by members of their own families and 38 by people outside their families.

Regarding the three kinds of abuse the survey identified, respondents said that 45 per cent of the abused children suffered sexual abuse, 33 per cent emotional abuse, and 22 per cent physical abuse. Five per cent of the Christian school families were affected by child abuse during the five-year period. The survey was professionally conducted by Dr. Leendert Mos of the University of Alberta's Centre for Advanced Study in Theoretical Psychology.

In addition to this information, DeMoor has extensive knowledge of abuse from serving as a member of the board of an emergency shelter for teenagers in Edmonton, and from conducting workshops in member schools of District 11 on sensitive family issues that are included in the Family Life curriculum. He was convinced that children in Christian families, too, are at risk, even in their own families, and that this sort of education is needed.

See ABUSE — p. 3

Whatever I was, everything I had done (she is the author of three other books and is an award-winning journalist), was as nothing," she says.

Against the tide

She also met courageous individuals who personally swam against the tide, often at great expense to themselves.

The hardened and hardening attitudes in Israel are the result of 40 years of war and "brutalization," Paris believes.

But the conflict in Israel goes well beyond that between Jews and Arabs. It is also conflict among Jews.

On the one hand are European intellectuals whose dream seemed to lead the country for its first few years. Basically Western in ideals and outlook, they are quickly being overwhelmed by the religiously orthodox, many of whom deliberately cut themselves off from any outside influences and information in a bid to maintain their religious and cultural "purity." While many of the orthodox come from traditional Middle-Eastern Jewry, many are also young North American immigrants, for whom intolerance and even racism are honourable.

Such rigidity will "miss the boat," Paris believes. Palestinians themselves missed the boat in 1948, when they could have had a partitioned state. Today, Israel may miss the boat if it fails to open the window of opportunity presented by Yasser Arafat's recent proposals for peace.

"There's a window open now. The last one was Sadat. I don't know when the next one will be. It will be a tragedy if the current leaders do not respond to it," Paris asserts.

See JEWISH — p. 2



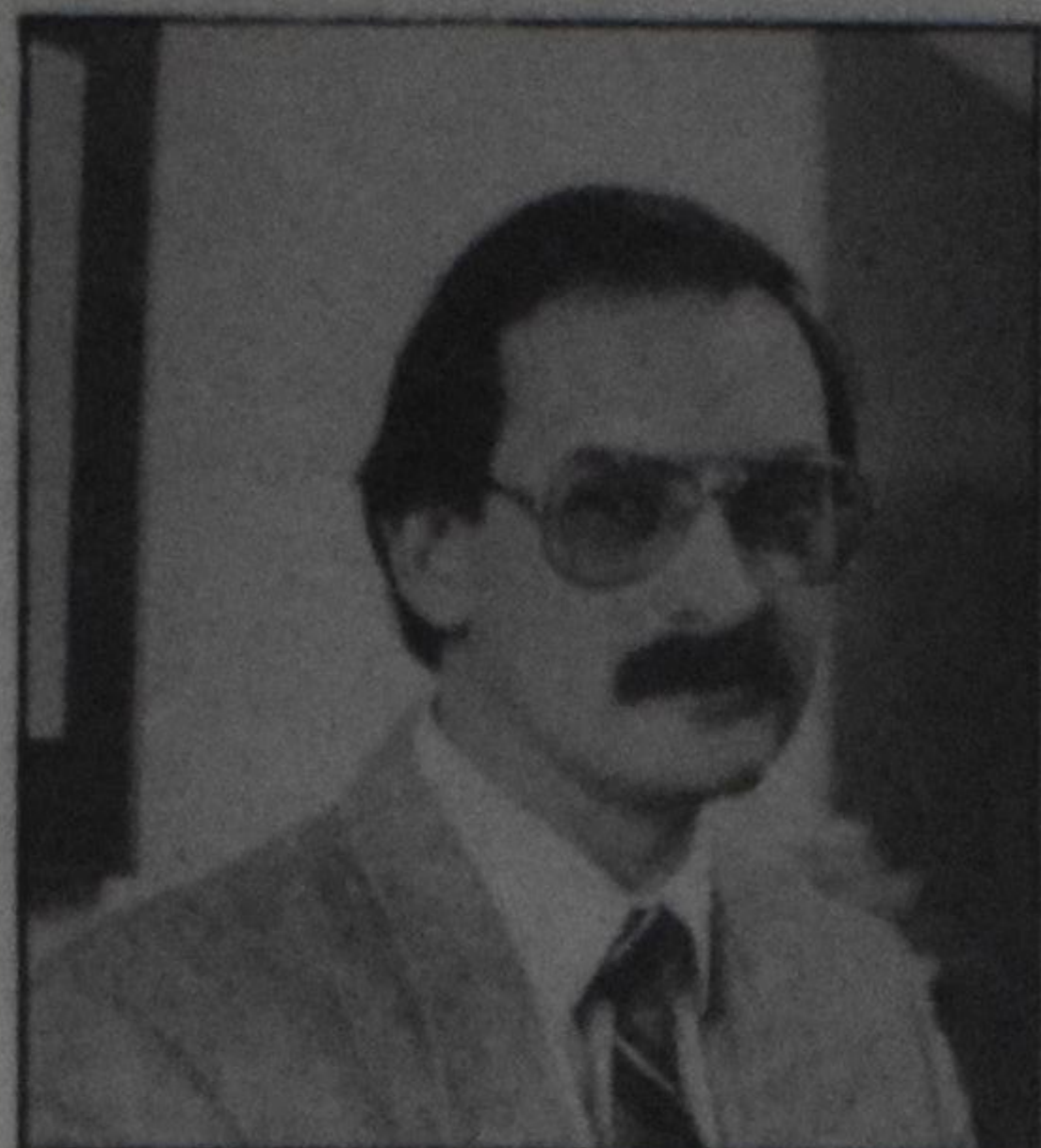
Photo: Jerusalem, The Christian Herald Photoguide

"But the conflict in Israel goes well beyond that between Jews and Arabs."

In this issue:

Dean McRae evaluates contemporary friendships . . . p. 10
Hilda J. Born draws moral lessons from creation's beauty . . . p. 11
A Seattle-based agency matches Christians with jobs across North America . . . p. 12
Casey VanderStelt experiences a very long day . . . p. 13

Treats patient as person



Pringle: anger focused on God's representative.

... continued from page 1.

"What did I do to her?" Pringle asked himself as he escaped the scene. He received an answer to his question after meeting with the woman again a few hours later.

"I realized her anger was focused on God and I was representing him."

Unbiased care

Pringle, an articulate and sensitive man in his mid-30s, sits in a ground-floor office deep inside the bowels of the old Victoria hospital campus on South Street near downtown London. The smiling faces of three adorable small children and an official family portrait are the only obvious decoration in his small room.

Pringle is certified with the Ontario government as a specialist in institutional ministry and as an interfaith chaplain. He is an ordained Pentecostal minister, but as an interfaith chaplain he has committed himself to providing unbiased spiritual care to members of all faiths.

He refers to some typed notes on his desk when explaining the difference between a social worker, or

other members of the medical team, and a spiritual care-giver.

"When we [pastoral workers] look into the room, as opposed to others, we are associated with the Otherness, with God, with someone responsible for what is going on," he says. Pringle doesn't wear a clergy collar, but has a green hospital identification card pinned on his suit coat.

Religious needs of a cancer patient are easily identified and are similar to other patient's needs. They include Bible reading, prayer or a connection with a person's faith group, he explains.

But the spiritual needs of a cancer patient have to do with the meaning and purpose of life.

For example, says Pringle, a patient might normally obtain a sense of self worth through good looks or intellect, but cancer treatments can cause hair loss and/or temporary confusion, depression and anxiousness.

In co-ordinating spiritual care at the (Victoria) hospital, Pringle says he looks at any patient first of all as a person, not as someone with a terrible disease.

"Putting people in [medical] categories might have some benefit in providing care, but for us, people are people, no matter what the diagnosis."

The intangible god

"Cancer treatment is scary. It can alter one's looks," says Pringle, who worked as a pastor on a cancer ward for two and a half years in Mississauga's Credit Valley Hospital before coming to London. [He started at Victoria last January to launch an "interfaith" pastoral care program,

co-ordinating the efforts of 200 clergy from local churches and eight hospital chaplains.

Except for Pringle, who is paid by Victoria hospital, all clergy and chaplains are supported by their individual faith communities.]

He says it's common for cancer patients to deny that the disease has been identified in their bodies through signs, symptoms and laboratory findings.

He remembers how a nurse once referred him to a very upset and crying patient. The man needed surgery for cancer and the prognosis wasn't very good.

"So I went into his room and the patient said 'thanks for

coming, but I'll be as good as new in a couple of days.' I felt embarrassed."

Pringle visited with the patient again after surgery.

"As soon as I walked in, he called me pastor." Surgery forced the patient to face up to having cancer.

"I used to be a member of a church, and if God makes me well, I'm going to go back to lead the young people's group," the patient told Pringle.

It is sometimes difficult to bargain or to be angry at an intangible god, says Pringle. It can be helpful to express those emotions to someone in the pastoral ministry, he adds.

"My goal is to walk with patients wherever they want to

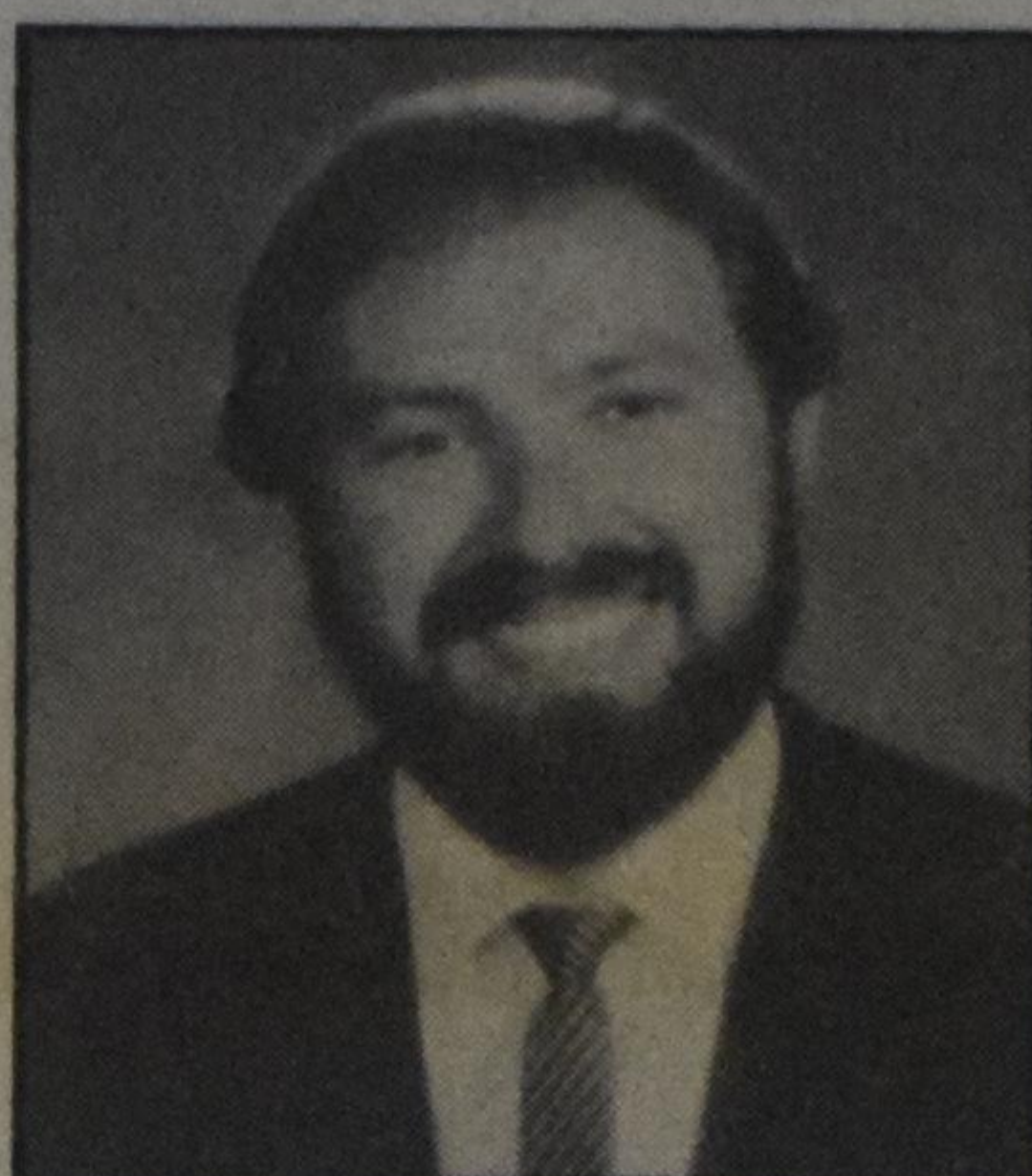
go, not to lead them in some type of direction."

Victoria hospital handled 80,000 out-patient visits for cancer treatment last year (1987-1988). The hospital's cancer clinic, maintained by the Ontario Cancer Treatment and Research Foundation, which is closely connected with Victoria, was moved recently to the \$24-million London Regional Cancer Centre, a separate building on the new Westminster Campus on Wellington Street.

There are more than 100 different types of cancer. They can affect any part of the body and are all characterized by uncontrolled growth and spread of abnormal body cells.

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



Two sides of the same sheet

Doris Jansen Longacre, in her book called *Living More With Less*, relates a very startling story about a missionary to India who was taking Hindi language lessons from an Indian teacher, Panditji. The missionary recalls one lesson particularly:

It was Christmas time and as I awaited the arrival of Panditji, I quickly opened stacks of delightful cards, discarding the envelopes in the wastebasket. When Panditji entered the room, he sat down soberly and studied the situation. Then he solemnly scolded me in perfect English with these words: "The reverberation of this wasteful act will be felt around the world."

Stunned, I asked, "What do you mean, Panditji?"

"Those envelopes," he said, pointing to the wastebasket. "You could write on the inside of them."

The missionary retrieved the envelopes and thereafter took notes on the backs of old envelopes. She, there to teach the Hindus about Christ, herself learned a lesson in Christian stewardship from her Indian teacher.

A typical North American reaction to that story, if my students and staff are at all typical, is one of cynicism, fatalism, or impracticalism. "It just isn't practical to expect us to use old envelopes to write on;" or, "What difference is my retrieving and using an envelope going to make on the amount of paper and other resources being used in our world?" or, "What do you want me to be, a garbage picker? Am I poor or something?" These responses, usually given with various levels of intensity and civility, show an aversion or disdain to old envelopes.

Strange new beliefs

Although using backs (or insides) of old

envelopes may be somewhat extreme or impractical (and I'm not convinced of that), the responses that I get to that story point to a more fundamental belief about paper and its use. Many of my students and fellow staff members, as well as many in our community and society, believe that any particular piece of paper can be used only once. A related belief also held by many is that a sheet of paper has only one side. When these two beliefs are put into action side by side the result is that any particular sheet of paper is used only once and on one side only.

Notes are taken on one side only, photocopies are made on one side only, letters are typed on one side only, computer print-outs are printed on one side only, and so on.

In the last decade or so, a new tandem of progressive beliefs has (re?)emerged, rivalling and questioning the traditional ones! These new beliefs, simply put, state that (i) paper should (if possible) be used more than once, and (ii) paper does indeed have two sides. When acted upon simultaneously, these axioms result in the re-use of paper to the extent that both sides are completely filled. To the traditionalists these actions seem impractical and extreme, while to the progressivists the traditional use of paper seems one-sided and underdeveloped. The two sides of the issue often clash in places such as schools, where much paper is used daily.

For the sake of our environment, it is time we shed our traditional views about paper and be prepared to use both sides of the same sheet, whether for note-taking, photocopying, or computer printing.

Clarence Joldersma teaches science at Smithville Christian High School.

Jewish conflict

... continued from page 1.

Israel's leaders do not have to accept everything Arafat says, but they must talk, or they will end up helping Israel's most implacable enemies, Paris says. "The irony is that the hard-liners in Israel will support the extremists in the PLO who want to get rid of Arafat." If there are no meaningful negotiations, they will say to Arafat, "you have given everything and gotten nothing."

Israel's electoral system must also be changed, Paris says. The system now makes it

possible for the most extreme elements in Israeli politics to hold the balance of power. In recent elections, the major centrist parties were so close in the vote that small fringe parties with only a few seats could bring a government down if it did not do what they wanted.

In a pluralistic society they have every right to participate in the political process and be heard, but "when they are in a position to exert their ideology on the mainstream, then you have a problem," Paris concludes.

Calvinist Contact
Fax number
is
(416) 682-8313
For quick, accurate
communication

**An ad in
Calvinist
Contact
gets results!
Place yours
NOW!!**

The post-budget blues hit hard in the Atlantic provinces, where fishing quotas as well as regional development subsidies were reduced. Apparently Michael Wilson outvoted John Crosbie in the cabinet. John Turner noted in the House of Commons that deficit reduction strikes sharply where people vote Liberal. With all this talk about and emphasis on deficit reduction we must not forget that in the current budget we are increasing that deficit by about 10 per cent. Thirty billion dollars! And quickly now without looking it up: "How much is a billion?" Here in Canada it is a thousand million, but in the land of Mrs. Thatcher they do things differently: there will always be an England! On that island a billion is a million million, which we call a trillion.

★★★★★
The government was under fire in connection with the import of toxic waste mixed with gasoline that, for years, came across our borders. It seems that a whole lot of people knew about it. The opposition demanded the resignation of about half the cabinet. The opposition also went after Environment Minister Lucien Bouchard, who has been very uncomfortable lately during question period. Michael Wilson has also hacked away at that ministry's budget and many milieu-protection measures go begging for funding. Bouchard, however, got in a few licks of his own: he called Canadians the "most wasteful" people on earth.

Abuse program

... continued from page 1.
The Family Life Education program, in which the child abuse material will be used, have five basic themes: (1) "God Made Me Special" (self-awareness and acceptance); (2) "Living in Community" (relating to others); (3) "Using my God-Given Abilities" (life skills and careers); (4) "I Am Fearfully and Wonderfully Made" (body knowledge and care); (5) "Male and Female He Created Them" (human sexuality).
Themes in the child abuse component that begin in kindergarten and that are developed at increasing depth through the advanced grades include: each person is God's special creation; God wants us to care for the bodies he has given us; because God made each person different we should accept and respect others; God gives us feelings which help us enjoy him, his creation, and other people. Our bodies have many different parts, and God has made male and female bodies different from each other. Those parts of female and male bodies that are different we call private parts,

Apparently, we produce more garbage per capita than any other nation in the world: 1.8 kilograms per day, topping the previous American garbage champions who throw away 1.63 kilograms daily. And our recycling amounts to a paltry, piddly portion of what we junk. Minister Bouchard says that we could save 80 million trees by just recycling old newspapers, which ain't a bad idea, what with a goodly part of our forests on fire last week.

★★★★★
The shrubs at 24 Sussex are now counted, and remodeling of the prime minister's dwelling will soon be undertaken. One correspondent suggested that an overflow closet for Monsieur's Guccis had become necessary. No Michael Wilson is going to stop Mila Mulroney from wallpapering her livingroom, nor from performing a few other beautifications.

★★★★★
And what is this: a provincial budget with no income tax increases, no addition to booze prices or cigarettes, and instead, a whopping increase in family allowances? Where is this utopia? Right within our own borders, gentle readers, that's where! This sweeter-than-honey stuff oozes forth from Quebec City, and everybody knows what that means: Bourassa will call an election and after being re-elected he will "up" taxes on everything, including cow manure. From Quebec comes more shocking news: people who do not pay

their parking fines will get a visit from a bailiff who will take their TV sets away. How's that for toughness — having to miss Barbara Frumm for parking in the wrong spot! It's a distinct society there, all right!

★★★★★
Stinky stuff is emanating again from Canada Post. There is a lot of racketeering going on in the Mississauga processing plant. Jobs are being sold and women harassed. No wonder Canada Post is relying more and more on electronic machines.

★★★★★
Business news? Hydro-Quebec is peddling power all over the map. The Canadian dollar is approaching the two guilder mark and McDonalds is testing the use of credit cards in their establishments which are euphemistically called restaurants: one Big Mac, a small fries and a coke coming up on credit. We'll keep you posted.

★★★★★
Mikhail and Raisa Gorbachev were totally upstaged by the massive demonstrations of people-power in Beijing (which we used to call Peking). Students, police and soldiers marched in solidarity, but not quite the solidarity which Marx or Lenin had in mind. This is solidarity against the reigning socialist regime.

★★★★★
A sort of David-and-Goliath struggle is going on between the White House and Panama's Noriega. Noriega controls the army, which is where the power is. This is, by the way, a case of

The curriculum guide also contains advice for schools about good standard policies for reporting suspected child abuse to the authorities — which is required by law — and how to handle complaints by students about being abused by a teacher.
Underlying the production of this curriculum is the sobering knowledge that 80-90 per cent of all child abuse is not done at the hands of strangers but by trusted members of their own families. And although we would like to think that the Christian community is immune to the evils of child abuse, it tends to occur most often in families which have a dominant male figure, which has traditionally been the case in Christian families.
DeMoor says about this curriculum, "Taking all things we experience as being true, and bringing them into obedience to Christ includes dealing with issues that are sensitive. Christ's love for children must also be expressed as his protection."

Pressreview

Carl D. Tuyl



chickens coming home to roost. The whole Panamanian country was created at the beginning of this century by American political power. At stake then was the construction and control of the Panama Canal.

★★★★★
The Peronists have won the election in Argentina. Carlos Menem, that party's leader, even promised the return of the Falkland Islands. He would have to consult about that with a certain lady at 10 Downing Street in London. If he could get her to open the door, that is. And if you will remember, Peron, you're getting on, as they say.

★★★★★
The Israeli government now has an official peace plan. Palestinians would elect 10 peace negotiators who would negotiate a five-year period of limited self-rule, after which the final status of the occupied territories would be determined. It sounds a bit like the Dutch peace plan for Indonesia which did not work either, and which cost a lot of blood and misery.

★★★★★
President Bush spoke for the first time since becoming president on U.S.-Soviet relations. No more "evil empire" talk; instead there was a wave offering of the palm branch. The Cold War is definitely over. Now if someone could inform Joe Clark of that fact, it would be

greatly appreciated. Monsieur is planning to visit Moscow some time this year; maybe he could take the minister of external affairs along for a look-see.

★★★★★
One hundred and fifty-seven countries around the world observed World Red Cross day. A tip of the hat from this column to an organization that has done much to alleviate human suffering. I once received a Red Cross package when I was held prisoner by unfriendly people whose language has too many gutturals and who tried to starve me. They almost succeeded. The Red Cross package contained, among other things, a chocolate bar, the taste of which I shall never forget. It made me into a chocoholic.

★★★★★
This reminds me of that friendly Mennonite in Vancouver, Jacob Luitjens, who says that he has made his peace with God. There are a few people in the Netherlands who would also like to make peace with Mr. Luitjens — by sticking him in the clink, that is. His cursed memory still causes some people in the Netherlands problems, of which recurring nightmares are the least. I remember a Bible verse about vengeance, though ...

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

MacMASTER
POOLMAN & DE VRIES

BARRISTERS, SOLICITORS, NOTARIES

181 University Ave., Suite 2100, Toronto, ON M5H 3M7; 365-0258

Willem G. Poolman
(Mr. in de Rechten, Leiden)

Leonard de Vries, LL.B.

Also Dutch Law

AMSTERDAM

FROM ONLY \$459

SENIOR FARE

This applies to special Senior Fares departing May 23, 30, June 2, 6, 9, 13. Other May specials available unpublished. Call for details on our specials. Emergency? Call us, we'll go out of our way to get you the lowest airfare.

"AND THE DEAL GOES ON"

VALENTINE TRAVEL

Oakville (416) 827-3342
St. Catharines (416) 935-9103
(Henny Vuyk) (416) 934-0666

Toronto (416) 429-2222
London (519) 672-3161
1-800-265-1141
(Toll free for 519 area)

Calvinist Contact

An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Calvinist Contact: (ISSN0410-3882) is published by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1; Tel: (416) 682-8311 FAX: (416) 682-8313 Office hours: 8:15 a.m. - 4:15 p.m.

Editor: Bert Witvoet
Gen. Mgr.: Stan de Jong
Assistant Editors: Marian Van Til, Robert VanderVennen
Regular Contributors: Paul de Groot, Stan de Jong, Anne Hutten, Reinder J. Klein, Angela Terpstra, Nandy Heule
Accounting: Amy Van Dokkumburg
Advertising: Suzanna Brasz
Circulation & Mailing: Grace Bowman
Layout & Design: Cecilia van Wylick
Typesetting: Shirley Vermolen

Editorial Advisory Board: James R. Dickey, Sam Da Silva, Anne Hutten, Judy Knoops, Peter DeBruyne, Nicholas B. Knoppers, Alayne Langerak, Jacob Kuntz, Sonya Vander Veen-Feddema, William VanHuizen.

Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail: Calvinist Contact (USPS518-090), published weekly except for July 21, Aug. 4, 11, Oct. 6 and Dec. 29, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1. Second class postage paid at Lewiston, NY 14092. Send address changes to Calvinist Contact, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thursday at 8:30 a.m. for the next week's issue. See classified pages. The publication of comments, opinions, or advertising does not imply agreement or endorsement by either Calvinist Contact or Calvinist Contact Publishing Limited.

Printed in Canada.

Subscriptions:	Canada	United States
Six months	\$16.50	\$15.00 U.S.
One year	\$28.00	\$25.50 U.S.
Two years	\$53.50	\$48.50 U.S.
Three years	\$79.00	\$71.50 U.S.
Overseas:	\$105.00 airmail	\$50.00 surface mail

Separated and divorced people need our support, too

Editorials

I was attending a meeting of a support group for separated and divorced people in Burlington, Ont., two weeks ago. The group members, led by a pastor and an elder, were discussing how their experiences helped them grow. One of the participants shared that losing a husband through separation was more difficult than losing a husband through death. Death is natural, she said, whereas divorce is unnatural. People blame you for divorce but not for death.

The pastor challenged that assumption. Death is no more natural than divorce, he said. And he added, “We are just as much to blame for the death of our bodies as we are to blame for the death of our marriages.” That statement elicited quite a discussion, of course. If we are just as much to blame, how come widows and widowers get so much comfort and divorcees are generally shunned? People whose marriages hold together often cannot understand why another marriage should fail.

One aspect of that inability to understand can be that they refuse to accept the death in another marriage as being final. They see divorce as *the* act of sin. In reality, divorce is the funeral of a marriage that died much earlier. By opposing the act of divorce it’s as if they are saying, “We would prefer you to live with the corpse than to have you bury it.” Separated people are surrounded by people who want to patch things up. What these people succeed in doing, usually, is heaping more guilt on the heads of people who are

already overloaded with guilt.

Of course, separation and divorce is the result of sin. So is sickness and death. We didn’t have to die. We didn’t have to sin. But we did. And the result is that we *must* die. Have you ever accepted responsibility for that? You should, you know. And when you do, you somehow become more understanding of those who experience death in their marriage.

I am not suggesting that people who have difficulties in their marriages do not try to work them out. But we can be so stupid about judging what ought to happen in other people’s marriages. Relying on our own limited experiences, we come with our diagnoses and prescriptions. It’s almost like saying, I was sick once and I got better. How come you can’t get better? We judge couples and marriages from the outside. They seem like they ought to be able to make it. What’s wrong with their marriage that a little counselling and a little willingness to suffer can’t solve?

It’s not up to us to play the doctor and the judge. The best thing we can do is to be willing to listen and share the pain, or offer other forms of help and comfort. Don’t make a distinction between the kind of support offered to widows and widowers and to separated and divorced people. Each death is equally deserved and equally painful. But for each death there is a cross and an open grave, and a people who hold each other up, no matter what.

Reflections on dry weather and pandas in Winnipeg

It was hot and dry in Manitoba the day I flew in at the Winnipeg airport. From the window-seat I could see clouds of dust swirling about on the fields below, as the aircraft descended to less than a thousand feet in altitude.

The *Winnipeg Free Press* carried news stories about more than a hundred bush fires in the province. And this was only early May. Reporter Bill Redekop wrote that farmers were worried that 1989 will be another year of drought and crop failure. There is little or no moisture in the first two feet of soil, he says. There is moisture from two to four feet deep, but no plant roots want to go through two feet of dry soil to reach the moisture below.

There was plenty of rain back in Ontario, where we were experiencing a very cool spring, but plant roots won’t travel a thousand kilometres sideways, either, to get nourishment. Although there’s a saying that no one loses a crop in May, it being too early to predict rainfalls for the rest of the growing season, previous years have indicated that this is a decade of drought in the West. There were droughts in 1980, 1984, 1985 and 1988.

The warm weather in Winnipeg was a welcome change for a chilled-to-the-bone easterner. Five days of 30-degree-Celsius weather, with nary a drop of rain (I felt three), made my stay extremely pleasant. I was able to visit the panda bears in the wonderfully-designed Winnipeg Zoo under cloudless skies.* Actually, seeing the pandas was no big deal once you had stripped away all the hype that surrounded them. I think I enjoyed watching a (to me) huge raven even more. To walk under cloudless skies was an unnecessary luxury when you think of thousands of farmers waiting for the sky to cloud over and for rain to saturate their plowed, harrowed and seeded fields.

One could wish for a more even distribution of rain and warm weather across Canada, but that’s like wishing that the panda bears would not be threatened with extinction. Last year alone, over a hundred of them died in China because there were not enough bamboo forests to sustain them.

I can understand why 19th century writers saw nature as “red in tooth and claw.” There is something hard and cruel about the weather and about the (lack of) availability of food for all species, including pandas and human beings. Some of the problems are of our own making, but we should not think that all of them are. God’s plans for this earth have vast proportions and we would be foolish to question him, lest he come back to us as he did to Job with counter-questions like these:

Who cuts a channel for the torrents of rain,
and a path for the thunderstorm,
to water a land where no man lives ...?
Who can tip over the water jars of the heavens
when the dust becomes hard
and the clods of earth stick together?
... Who provides food for the raven
[and the panda bear]
when its young cry out to God
and wander about for lack of food?

Like Job, we would have to answer, “Surely I spoke of things I did not understand, things too wonderful for me to know.”

Earth is no paradise with streams of living water available to all. There is a hard side to conditions on this planet. Still, earth is our home, and compared to other planets, quite hospitable and generous. If only we human beings would be hospitable and generous to each other, we could all make it.

Actually, I experienced a lot of hospitality in Winnipeg. Maybe the (for plants) inhospitable conditions of Manitoba’s climate are balanced out by the generosity of its people. At any rate, I hope that Manitoba farmers and all farmers elsewhere may be blessed with enough rain to grow a good crop. Failing that, I wish them much patience and courage. Each part of Canada has its own challenges to meet. All of us should stand in awe of the wonderful knowledge of our Creator.

BW

*For photos of my visit to the zoo, see page 9.

ROOFTOP MUSINGS/ALYCE OOSTERHUIS



At Father's knee

My early childhood years were spent in the inner city of Rotterdam. Housing was difficult to obtain after the War had devastated the city. We lived on a narrow and dark street in a small house sandwiched between equally dismal dwellings. The five children slept in an unheated attic that was partitioned into sleeping and washing areas. We seldom played in the attic during the day; there was little light and comfort.

Pre-bedtime rituals were carried out in the kitchen and livingroom areas of the house. The coal stove provided the only heat in winter and it was difficult to tear ourselves away from the heat and light to ascend to our beds. When it was too cold to pray on our knees before our beds, Dad would have us bend our knees at his chair and say our prayers. For some of us that meant singing our prayers — all four stanzas of a familiar Dutch song.

That image of singing my prayers at Father's knee has probably made a greater impact on my concept of God than most other images. Father always sat in his chair while I sang and he would often praise me afterwards, especially when I was young enough to be considered praiseworthy for my memory skills. In some ways the prayer was not sung for God, but God and my father became one. And in some ways I continue to look for my father's praise in the things that I do.

God knows English too

Thirty years later I taught my children the same Dutch song for bedtime, i.e., until I decided that I did not want them to grow up with the mistaken notion that God understands only Dutch. At that point I switched to conversational prayers in English.

It was at that same time that I began to reflect on what we teach our children about God in the way we pray.

Our childhood prayers were always the same (God is the never-changing God of our forebears). Our prayers were said on bended knee (God is pleased with our humility and praise). Family prayers were always given by Father (fathers are the best family representatives with God). Family prayers flowed smoothly with adult words and occasional impassioned phrases (God understands and listens to adults, especially when they speak in certain tones and phrases). Fiddling during prayers was disallowed (oh! pity the child who fell off his or her stool during prayer!) for God listens primarily when eyes are closed and hands are folded.

Thus God became the God to be feared, respected, praised, implored, obeyed and sometimes loved. I would not want my children to fear, obey, and respect God any less than I do or did as a child. But in reflecting on the way we pray, I have changed many of their childhood rituals to teach them that God is primarily a parent who loves, who understands our stumblings, who can laugh as well as cry, who is ever present in all that we do.

Intimate moments

The bedtime rituals of prayers before sleep have become very special parent-child moments in our family life. We hug each other during prayer time (God's love surrounds us). We tell God about the day's events and tomorrow's hopes (God is vitally involved in all that we do). Sometimes we giggle during prayer (God is a God of laughter). Occasionally we take turns praying (God appreciates children's words no less than adults). As parents, we frequently take turns bedding down our children (God listens to mothers no less than to fathers). And sometimes we include the family dog to make a parent/child/dog hug during prayer (God cares for all his creatures).

Our children are now 10 and seven years old and I do wonder how long this shared prayer time will continue. I assume that the format will change as they become teenagers. What I do hope and pray for is that 10 years of warmth and love and happy, special prayer times will have instilled in them an image of God as present and caring during their sleeping and waking hours. And I hope that when they are grown they will talk to God as they talked with their parents to God: with praise, respect, and joyous love.

Alyce Horzelenberg-Oosterhuis is assistant professor of education at The King's College, Edmonton, Alta.

Longer Letter (for more letters see page 6)

CRC exists for its 'own kind,' says pastor

Where has the vision of the Christian Reformed Church gone? When I read recently about the merger of two Toronto churches, Rehoboth and Fellowship, my spirit wept and I felt a deep pang in my heart. The rejoicing of that newly-formed congregation, reported in *Calvinist Contact*, made me ask myself again: When will the Christian Reformed Church finally wake up and become the church of our Lord Jesus?

Harsh judgment to make? It might sound harsh, but the time has come for the Christian Reformed Church to quit playing games and start living out the ministry of the Lord Jesus Christ.

My questions and judgment come from observations I have made over the years — years of being a member of the CRC and now a pastor in the denomination. The CRC has "evolved" to be, for the most part, a church which exists only for itself. Its policies don't say that, its creeds don't confess that, its church order is totally against that, but its practice proves the point. For the majority of Christian Reformed Churches, the reason for their existence is to preserve the past and to provide programming for the people who are members of the church. Oh, it is true that some churches have Coffee Break, Men's Life and Community Calling, but the numbers in the *Yearbook* each year prove the point that only a very few people are actually brought to Jesus. Church growth is not a priority. A quick look at annual budgets quickly tells the story — the CRC is very reluctant to tell the story, the story of Jesus and his love.

Growing up around Toronto I've always wondered why the CRC isn't making an impact. There are only a few CRCs in Toronto compared to other denominations and per capita it is only scratching the surface. Maybe this is still too generous a statement. Why is it not making an impact while other churches are growing?

Why is it that other denominations are planting churches by the scores in and

around Toronto, while the CRC is rejoicing with church mergers? The answer is clear! Its churches exist only for their own kind! And when their own kind move away from the area, members start getting worried about their church declining. They start thinking about setting up churches in the suburbs (again for their own kind that have moved there) and they shut down the mother churches. The trend is happening here in Toronto; it has happened out west and in the States as well!

As I see it, there are only three choices (maybe you can think of more). *One* is to die as a denomination. Someone once said, "If you think you are green you are growing; if you think you are ripe, you are rotting." If the CRC is not growing it is dying! *Two*, young couples can begin a baby boom and covenant youth can be baptized, and in this way grow. Or *three*, the CRC can finally wake up and continue the work of Jesus in the world by making disciples of all nations, baptizing *them* in the name of the triune God. Yes, reach out and finally grow through evangelism. This last solution is the only correct choice to make. This will have to happen if the CRC wants to survive.

This will mean a radical change in the way the church is run, programs are developed and worship services are conducted. The needs of the community (the unchurched) will dictate how the church is run, which programs are offered, discarded and what kind of worship services you will have. Yes, the comfortable pew will not be so comfortable, changes will take place and the CRC might even begin to look like some of those other growing churches. But God's name will be glorified as new people are brought into the Kingdom. Members will then stop rejoicing with church mergers but will begin to celebrate church plantings.

(Rev.) Jack DeVries
Pickering, Ont.

Our worth is in Christ

The editor (C.C. May 5, 1989) does not like using the term "total depravity." Neither do I. It creates too much misunderstanding among most people. What does this term mean in the historical context?

The Arminians claimed that the human race has become depraved, but not totally: the *will* is still good, is not corrupt.

The Reformed church, however, holds that the Bible teaches that also the *will* has become corrupt. Thus we are afflicted with not partial, but total depravity or total corruption. Even our will is corrupt. As a result we

are not able and not willing to serve God. We lost our free will, our free choice. Canons of Dort chapter III/IV, and also the rejection of errors.

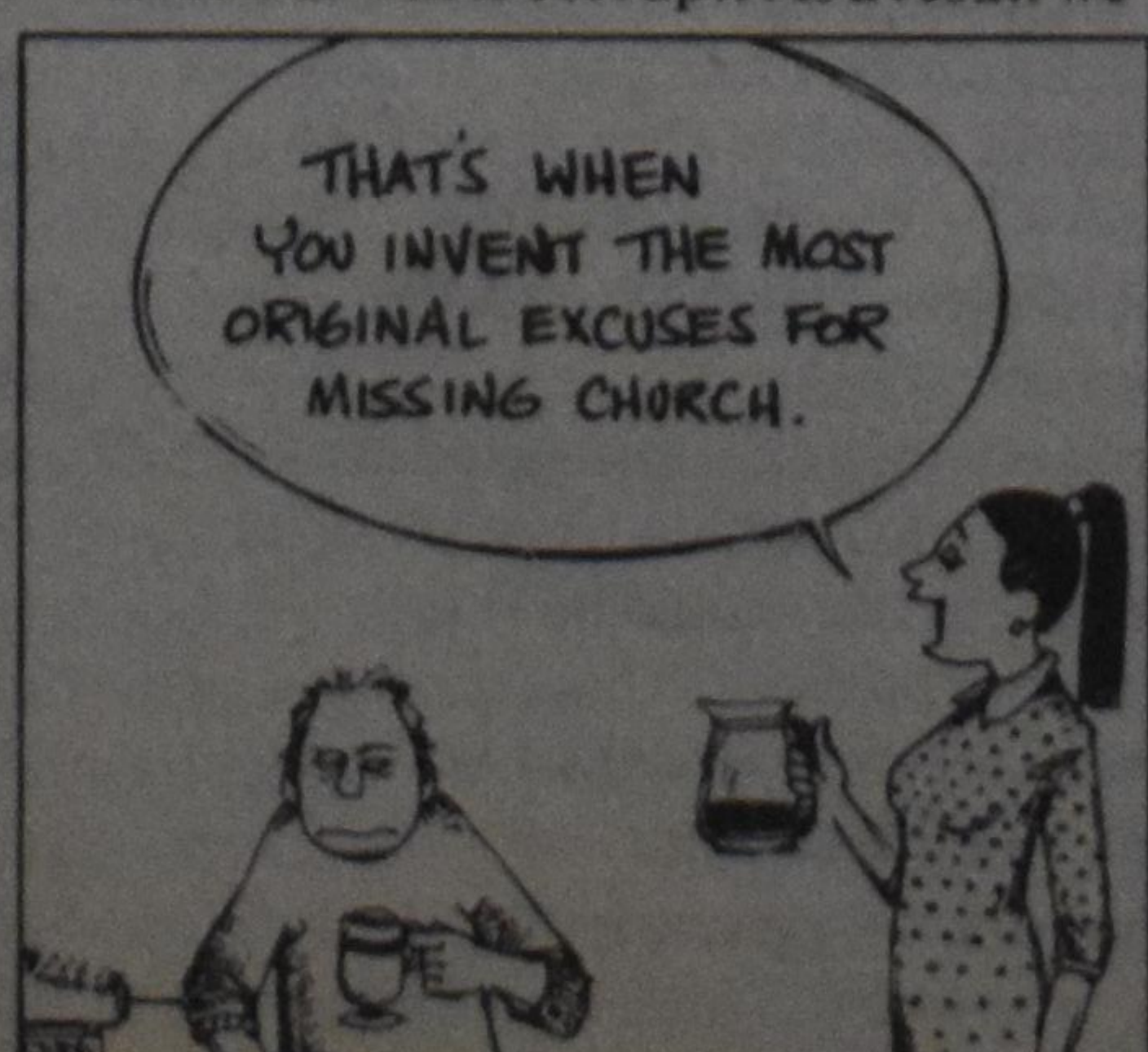
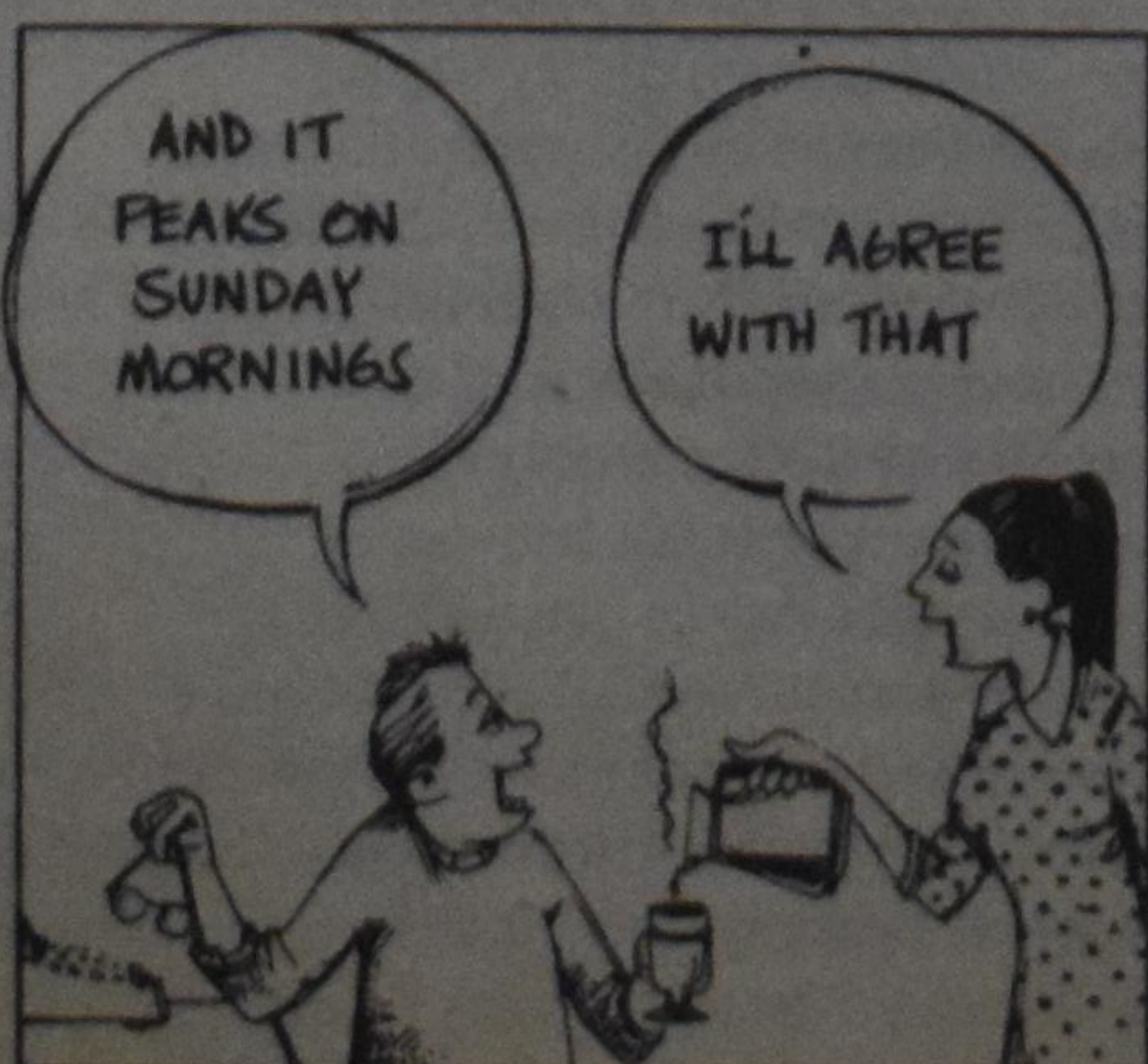
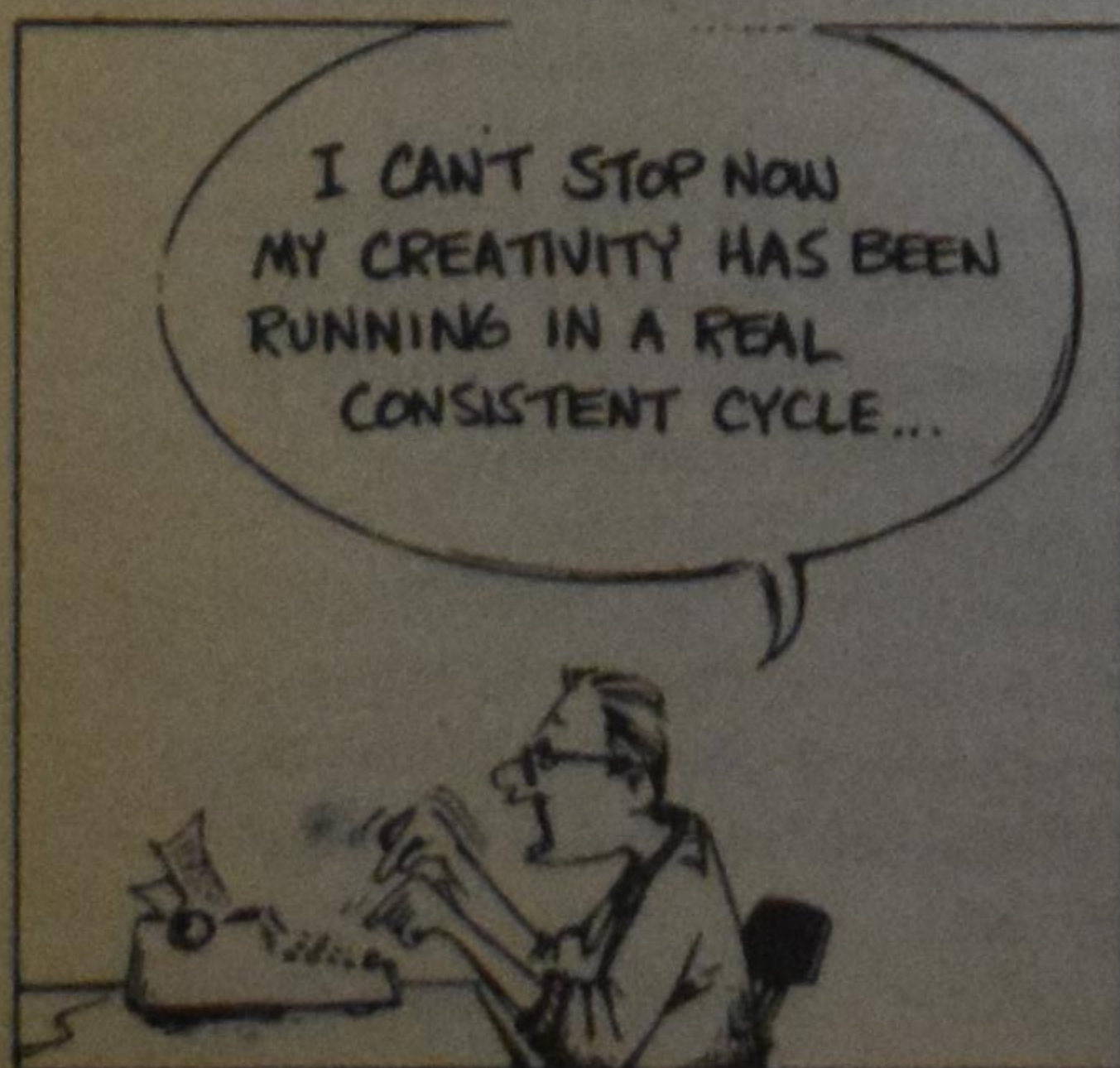
So, yes, we are totally corrupt, and if nothing else happens we will become rotten to the core. But God thought that we still had "worth as persons." Christ came and paid for our sins. The Holy Spirit came to change our will and mind and feelings and actions. The Holy Spirit changed and is changing the total person and our life becomes a new life. We start to look like Christ!

The editor said: "we are bruised," but that is not the point. We are corrupt, and left alone, we rot. And rot we would if common grace and particular grace would not prevent it. We have no hope if we believe in the "goodness" of people, because our goodness cannot save us.

If we start accepting the badness of people, ourselves included, then we have hope, then we can find salvation in Christ, then we can start a new life. Our worth is in Christ. In Christ we gain esteem for self and others.

(Rev.) Jacob H. Binnema
Edmonton, Alta.

BEYOND BELIEF



Letters

Two of a kind won't produce 'new energy'

Regarding your recent article (C.C. April 28), "Hoping for a sensitive and sensible answer regarding homosexuality": As a member of the 60-plus group, I am sure that many will back me up in my age group who are, to put it mildly, fed up to the teeth with all the modern phenomena such as homosexuality, surrogate mothers, single females wanting a child, test-tube babies and whatever else we have nowadays. Oh yes, I forgot bi-sexual males and females.

One can spend page upon page trying, with a variety of Bible verses, to prove "that the Bible really doesn't give much to go on for as far some of the above mentioned issues are concerned," but methinks that the Bible is clear in as far as homosexual practices (not orientation) are mentioned. Now we may juggle some Old Testament expressions to prove that the men of Sodom "just wanted to shake hands" with the visiting guests, but this doesn't hold enough water to fill a thimble.

Vive la différence!

I am going straight to the heart of the

matter, to the core of homosexual practices, so to speak. So as not to offend squeamish souls I am going to compare male and female as created by God with the electrical plug and receptacle. We all know that the vacuum cleaner doesn't work if we neglect to put the plug into the 110V receptacle. And babies are just like the vacuum cleaner; no plug in the receptacle means there won't be a baby. But what are we going to do with two plugs (or two receptacles)? They don't fit no matter how hard we try. We *must* have a plug and a receptacle to get "new energy." Any physician will tell you that the male body cannot accommodate a member of the same sex since a "garburator" isn't meant to function as a receptacle! That's as far as I go; a doctor can give more specifics, but we normally accept what he or she says.

But there are exceptions; when the electrical plug is shaped like a receptacle and the receptacle has the shape of a plug. For such unfortunate people there should be much compassion and if they so desire to get into the bond of marriage and live like a heterosexual

couple, I can't see much objection from a church council.

Why join the church?

But such a bond is regarded [as being] totally opposed to the sexual deviation our society accepts as being "normal." What I can't understand is why people who want to live contrary to biblical guidelines still want to be members of the church.

[Is it] because they know what is wrong with what they are doing and want to feel good about it if the church blesses the practices? Sexoholics, just like alcoholics and all the other "oholics" ("money-oholics," too) make sin the number one interest in their lives. It isn't God; he would come second place. Any church accepting sinners who are knowingly practising their particular sin becomes a church without; a social club and nothing else. She can't be Christ's Bride anymore!

We have to draw the line on this issue when people want to become members of the church but don't want to let go of sinful practices which are there for

everyone to see. Which doesn't mean that we shouldn't clamp down on members who are living materialistically as is so often the case in Reformed churches.

Homosexuality is only the medium which allows us to take a hard look at our own failings. Mrs. Tini Boivin Van Ameyde (whom I support wholeheartedly) has mentioned this in detail. "But this still doesn't explain your stand on 'women in office'; according to me, that's unbiblical too," I hear someone of my own church say.

Then I'll say to my friend that it is only for *practical* reasons that I would like to see a female elder or pastor. Because some women have the gift, and some male elders don't! I was recently a witness when a woman prayed for my wife who is terminally ill. Women who are filled with the Spirit, as she obviously was, have *every* right to become elders and pastors. But now I must end this discussion because this is another topic altogether

William Thyse
Edmonton, Alta.

About sin and curse

I have read your editorials of April 28 and May 5 with interest. First of all, let me commend you on your courage in tackling the issue of homosexuality. With most of what you said, I heartily agree, and see the benefits of bringing these things in the open.

However, I would like to comment on the way you handle the matter of curse over against sin.

I think it is important that we see sin for what it really is, and also see what it means to live under the curse. It appears from the scriptures that the curse came because of sin. We do not sin because we are cursed. If I take your position, it

would mean that the sharp edges of sin are taken away and we are excused of some of our sin.

You state that we did not choose these curses. How true. Worse though, we caused them. The list of conditions you mentioned are not a result of a curse, but come forth from the sinful actions of humankind, and from the power of darkness, meaning that we are responsible, not God.

Orientation is a concept that is often used to bypass the word sin. We are all oriented towards sin; this is our true condition after the fall. I do not think that we should take a certain behaviour, which scripture calls sin, and change this into orientation. Then we are in danger of taking over a secular terminology instead of maintaining the biblical one.

his Spirit do sin, but do not continue in a lifestyle that is contrary to the Word of God. By saying all this, I do not propagate actions or attitudes that would hamper, hurt, or drive out a person that is astray. It is our calling to do whatever we can to bring someone back to a lifestyle that is in line with God's will — not just the homosexual, but anyone that wanders around in the darkness of sin.

That means, on the one hand a great manifestation of love and forbearance, and on the other hand, acknowledgement of sin and repentance, and transformation by the Holy Spirit, which is still happening every day, thanks be to God.

are usually caused by the sins of a lot of people. One could even say that curses are caused by the sins of humankind, which is you and me and Adam and Eve. You and I are just as much to blame for the condition of homosexuality as is our homosexual neighbour. It's not his or her particular sins that have caused the condition.

The unfortunate result of calling the orientation a sin is that people hold the person who is in that condition personally accountable for the inclination. That is a grave mistake. It places unnecessary judgment on people who already have such a difficult struggle. We should hold them responsible for what they do when they are in that condition, for their lifestyle.

Yes, I would call a thief a brother, if he had surrendered himself to Christ, even if he fell again into the sin of stealing. And I would call every thief my neighbour.

William van Oene
Welland, Ont.

Reply:

If you had read my editorial carefully, you would have seen that I recognized that curses are caused by sin. I wrote: "First of all, I see the condition of homosexuality as a curse, not as a sin. All of us are subject to the curse that came on us through sin."

Although I do clearly see that we have caused curses by our sinfulness, why do I nevertheless make a clear distinction between curse and sin? Because curses

Editor

Calvinist Contact

I want to subscribe to *Calvinist Contact*.

Here is my cheque for \$28 for one year (47 issues)

Please start my subscription today.

Name _____

Address _____

City _____

Prov./State _____

Code _____

Send to:

Calvinist Contact

261 Martindale Road
Unit 4
St. Catharines, ON
L2W 1A1

Sin starts in the mind

I tend not to believe that homosexuals are born that way and are not fully responsible for situations in which they find themselves. Let no one forget that sin, before it becomes physical deed, is a mental sin. Eve had already sinned in her mind before she picked the forbidden fruit, and Adam followed her in the same way.

That is why we are instructed in Romans 12:1, 2 to have a transformed mind, so that we should be able to present our *bodies* a living sacrifice, holy and acceptable to God, which is our reasonable service.

Our ears and eyes, minds and hearts have to be fine-tuned to the Word and to revelation of him who has created

everything good. On the day that he formed Adam and Eve (not Adam and Steve), he said that "it was very good."

God blesses this unity of man and woman with the most marvelously-wrought fruit. Can the same be said when two homosexuals try to join? Does God bless this assumed unity with fruit? Even the shape of such bodies does not support their assumptions, but becomes a classic misfit. It is an abomination in God's holy eyes.

Everyone who is not convinced should spend a day or two walking a couple of times around the Dead Sea in Palestine and see for him- or herself the ugly results of sexual disobedience. Talk about fruitbearing: there is still an abundance of bitter and salty residue. The water is ink-black and growth in the

area is minimal. No fish to be caught!

Sin starts in the human mind, bears negative and painful results and in the end, bears death.

But having come to these conclusions does not mean that I am attacking everyone who in one way or another is much concerned and compassionate, as was Jesus. I am sure that Willem Hart is doing his share in his way to alleviate as much as possible the agonizing results of disobedience against God's creational and additional commandments. I would follow brother Hart all the way, but I certainly respect his compassion. He is on the Jesus way. We all must be fruitbearers of the true vine, Jesus.

Enno Ennema
Townsend, Ont.

Cinema summaries
Marian Van Til



Field of Dreams

Rated PG
Stars Kevin Costner, Amy Madigan, James Earl Jones, Burt Lancaster, Ray Liotta
Written and directed by Phil Alden Robinson, based on the novel Shoeless Joe by W.P. Kinsella.

Field of Dreams is the kind of quirky movie that's not supposed to be a box office success: its subject is baseball, it contains no violence, sex or profanity and it has virtually no "action" by Hollywood standards. Why, then, is it a grand slam hit with audiences and critics?

The answer, I think, has to do with the nature of our frenetic, technological society, with our nostalgia for the perceived lost innocence of our simpler childhoods, and our created longing for paradise and immortality — being reunited with God and fully human, pre-Fall variety.

The "field of dreams" is a baseball diamond amidst the Iowa corn fields which allows some long-dead players to act out their aborted dreams, allowing them total fulfilment at last. That Iowa field becomes heaven for them because they believe heaven to be the place where one's innermost yearnings and life-long dreams can be enacted.

Though a product of the idealistic '60s generation, the film's main character, Ray Kinsella, has sublimated his dreams and settled into a quiet farm life with his wife and daughter. He has a latent passion for that great American pastime, baseball; but that passion was stunted by, and is still murkily intertwined with, his negative feelings about his father. Ray never forgave his father — a minor leaguer who didn't have the tenacity to make it to the majors — for giving up on life and on his baseball goals.

So Ray turned his back on his father and on the game that was his father's great passion. In the ensuing years, Ray regrets this father-son rift but doesn't know how to mend it, and his father dies before he gets the chance to try.

Ray, an "ordinary guy," literally dreams dreams and sees visions, making his unbelieving (and therefore unseeing) neighbours think he's anything but ordinary. Out in his corn field one day, Ray hears a voice which tells him, "If you build it, he will come." Perplexed, Ray finally decides that "it" is a baseball field and "he" is "Shoeless Joe" Jackson. Jackson was the illiterate but sweet-tempered Southerner who was one of baseball's greatest outfielders, and who, with seven others, was banned from the game for life after reluctantly participating in the "Black Sox Scandal" by "throwing" the 1919 World Series.

To Shoeless Joe and the others — and to Ray's father — baseball assumed the proportions of religion. It was all-encompassing, life-giving, capable of affording spiritual and physical fulfilment. When the phantom Joe and his ghostly friends actually do come to the ball field which Ray has gone nearly bankrupt to build, the disgraced ball players are afforded the chance to redeem themselves. In providing the field and watching them play, Ray experiences a spiritual/emotional re-awakening himself. He is willing to risk financial ruin and the ridicule of his neighbours to "ease their pain," without asking a reward for himself. (However, in the one way this film is typically Hollywood, his sacrifice is financially rewarded anyway.)

Field of Dreams is a peculiar mixture of nostalgia for lost innocence and a religious-like fervour to redeem what was lost. In that regard it is both fascinating and disheartening: it is a gentle, whimsical fantasy, but its heaven is a dead-end. In our post-Christian society which emphasizes people-to-people connections and tries to ignore people-to-God relationships, how else can those who ignore life's vertical dimension live but to try to care for others the best they can and hope and dream that, if not in this life, then in the next (assuming there is a next), all their omissions will be filled, their mistakes dissolved and everything they ever wanted to be will come to fruition.

For the
time being...

Adrian Peetoom



It's sexism, not theology

In late April I attended a conference of bilingual and ESL teachers (English as Second Language) in a city in Texas. Most of the teachers were Hispanic, Black or Asian women. But the superintendent was a tall white man, surrounded by school principals almost all men, too. And that demonstration of where the real power in education resided set me to thinking about sexism everywhere, including among the readership of C.C. The rest of this column is the result of my thinking.

I have read many pros and many cons on the women-in-ecclesiastical-office issue, including a recent issue of the Christian Reformed Church's weekly, The Banner. My conclusion is simple: if not simplistic: if learned men and women, whose judgments I have otherwise reason to trust, can't make any more progress than they seem to make battering back and forth Bible references, it's not in Bible references that the solutions lie. A plague on both your houses. The issue is not one of exegesis, it is one of sexism.

Sexism rampant
among us

Sexism is as rampant among us as it is in most of society. On the whole, we do not encourage our daughters to develop and use their talents with the same intensity as we do our sons. Teachers in our Christian schools are overwhelmingly women, while principals are overwhelmingly men. For a season I attended a Bible study in our church, led by men, although (at least in my judgment) some of the women in it demonstrated gifts of insight far superior to the men. The women I know who work outside the home have jobs less influential and powerful, and at substantially less pay than men.

It all amounts to this: the sexism of the world at large is the same sexism that lives among us. And if you really want to examine your own surroundings, take a careful look at the personal dynamics of the parties we hold, when family and friends gather for a birthday, a wedding anniversary, a baptism. Who serves and who is served? Who commands time and space? Who sits where and for how long? Who sets the agenda for the discussions and arguments?

And don't give me all kinds of pious stuff about the exalted worth of women who in all

modesty choose to serve in their small corner. And do not hit me here and now with pious phrases about Christians not wanting power anyway. It's mostly men who make these points, and it serves them well to keep women in their place.

Relinquishing power

Women-in-office is about sexism among us. The issue will be resolved as soon as we begin to learn to do away with this form of evil. We men have it all and we've got to begin giving it up: the power, the agenda, the place, the time, the job, the income, the office, the ordination. Our not always realizing that we have it all makes it difficult to give it up, for we don't exactly know what it is that we have to give up. Somehow we have to become convinced that we live in a sexist environment, that we must confess our sin, and then learn to see how our sexism is reflected in the way we have kept women down, our wives and daughters for starters.

And only after we have grappled together for a while with this sin in our midst will I be interested in Bible texts about women's ordination. Except, then nobody else will be interested anymore, for the problem will have dissolved itself. All that will remain are some half-sad/half-glad memories about how truly ignorant we all were back then.

Adrian Peetoom gladly reports to two women: his wife and his boss.

Thank you,
friends of CBMI!

In spite of his incurable blindness, this young African no longer has to beg.



He is just one of the more than 3,000 blind students who are trained every year by CBMI's professionally qualified co-workers. Tens of thousands are still waiting for someone to teach them.

With your gift, please help CBMI to transform blind beggars into competent craftsmen.

COUPON
Please cut and send to:
CHRISTIAN BLIND MISSION
INTERNATIONAL, P.O. Box 800,
Stouffville Sideroad RR4
STOUFFVILLE, Ontario L4A 7Z9
Phone: (416) 640-6464
☐ Please send me further information about CBMI's work.
As long as it is possible for me, I will help:
☐ monthly ☐ quarterly ☐ annually
☐ to prevent blindness
☐ to restore eyesight
☐ to rehabilitate the blind
Enclosed is my gift of \$ _____
Name: _____
Street: _____
City: _____ Postcode: _____

Film Evening

We take pleasure in inviting you to an interesting but formal film evening about our HEART OF EUROPE bus tours in May and July 1990. This bus tour includes the famous Passion Play of Oberammergau.
Date: May 31, 1989
Time: 7:30 p.m.
Place: Second Christian Reformed Church, at the corner of Steeles Ave. West and McLaughlin Rd. in Brampton.

If you are interested in attending, please give us a call.



CoLoR TRAVEL SERVICES INC.

153 A Queen St. W.
Brampton

CALL (416) 450-1155

Cor Bonsma

Lorna Dixon

Church/News

Marian Van Til, page editor

Farmers group helps churches celebrate Environment Week

GUELPH, Ont. (CFFO) — A "Sabbath for the Environment Kit" is being published for "Environment Week '89," June 4-10. The kit enables the planning of a worship service with an environmental theme.

The Jubilee Foundation for Agricultural Research, the research and education arm of the Christian Farmers Federation of Ontario, is preparing the kit and offering it to clergy in Christian churches. The kit is designed for use in conjunction with Environment Week.

The kit will contain notes for a sermon/homily on stewardship of the environment, a liturgy designed for congregational participation, music and song suggestions, suggested

scripture readings, quotable quotes and environmental data which highlights the pressure modern society puts on the environment.

"It is our hope that our 'Sabbath for the Environment Kit' will enable the planning of a worship service with an environmental theme," Elbert van Donkersgoed, research director of Jubilee, said in an interview. "We want to challenge Christians to extend their strong sense of caring to the environmental consequences of our modern lifestyles."

"Since time immemorial," says van Donkersgoed, "those intertwined forces that God put into his good creation have shaped and reshaped our world. God's creative forces have guided and upheld this

good earth and brought us, especially in Canada, to a time of unprecedented plenty."

"But," says van Donkersgoed, "another force is at work in God's good creation — humankind — us — Western civilization in particular. We've become one

of the primary forces of change on God's earth. Our present lifestyle is hurling us pell-mell into a world of dwindling resources and ecological shock. Never before in creation's history has our species so relentlessly pressured the gifts of the good earth into our

service."

Churches interested in a free copy of the "Sabbath for the Environment Kit" may contact Jubilee at 115 Woolwich St., 2nd Floor, Guelph, ON N1H 3V1; (519) 837-1620.

Christian message to be heard on European cable channel

LONDON (WEIS) — The Christian Broadcasting Council of Great Britain is busy developing inspirational one-minute messages for use as commercials on media mogul Rupert Murdoch's Sky Channel, a burgeoning satellite television service which will beam them into Europe.

Such messages have never before been heard in Great Britain, largely because of the 1981 Broadcasting Act, which forbids religious advertising in the U.K. Because the Sky Channel will be beamed to all

of Europe — not just Great Britain — the British law does not apply to the new television service.

"This is an historic moment for Christianity in Britain," said Rev. Frederick Grossmith, general secretary of the Christian Broadcasting Council. Grossmith, who personally scripted and produced the first series of four messages, said he was excited about the impact they could have on Europeans. Air time is free, but the Christian Broadcasting Council does have to cover the cost of

production of the spots.

The council is negotiating to get a helping hand in the production aspect of the project from the Australian-based Christian Television Association, which may provide some material for future messages. The messages will join the 60-minute program "Hour of Power," hosted by California-based Reformed Church in America pastor Robert Schuller.

That program, on the air since mid-February, has been well-received, according to a Sky Channel spokesman.

Soviets continue to turn to answers with Christ amid openness

MOSCOW (WEIS) — The policy of openness that continues here in the capital city of the Soviet Union is causing a flurry of activity at Bible distributors around the world.

Providing what has almost become a commonplace report of the Russian response to Western evangelical radio broadcasting that now reaches nearly all Soviet citizens unjammed, the Far East Broadcasting Company says they are receiving more than 1,000 requests per month for Bibles from people living in the

Soviet Union.

Jack Koziol, Russian programming director for the broadcasting company, said that the number of requests is very unusual. "Where before we would receive only a handful of letters from the U.S.S.R. in a year, we received over 800 in November and 1,000 in December," Koziol said. The pace has quickened in the first three months of 1989. "This is a totally new thing for the Russian people. Never before has there been freedom to not only request a Bible, but actually receive one by mail from the West," the programmer added. "Before *glasnost*, to request a Bible was cause for persecution and sentencing to prison or a labour camp," he added.

Koziol said his office receives periodic messages from those who requested the Bibles, indicating that they arrived safely and without incident.

Because there is continuing fear among Soviet citizens as well as Christian broadcasters that the freedom to request religious material from the West will be a short-lived phenomenon, Koziol said his company is responding to all of the requests as fast as possible.

Australian radio station reaches benchmark

SYDNEY (WEIS) — Australia's first Christian radio station, 2CBA-FM in Sydney, celebrated its 10th anniversary and started its second decade of broadcasting the gospel on Mar. 5, 1989. The station is operated by Christian Broadcasting Association, Ltd. and celebrated the occasion by, among other

things, replaying a 20-minute segment from its first night's broadcast.

The station program format includes tasteful music along with messages about Christ, according to Rev. Vernon Turner, managing director of 2CBA. The music, along with its close proximity on the radio dial to the area's two most

popular secular stations, has garnered a large audience for the station. Turner added that many passing ships tune into 2CBA-FM to hear the music.

The station will be installing new equipment soon to further enhance its high-quality FM frequency.

African news media organizations started

NAIROBI, Kenya (WEIS) — The Fellowship of Christian Communicators in Africa and Madagascar (FOCCAM) has been established to carry on the work of informing each other and the audiences of Africa about the work of the Lord in the region. The group is the offspring of those attending the

African Christian Communicators Conference in 1984, many of whom kept in loose contact for the last five years.

Based in Nairobi, FOCCAM has initiated a newsletter and is planning to develop smaller networks throughout Africa to be able to

gather and disseminate news more efficiently. The group is seeking members from all over the world — you do not have to live or work in Africa to be a member — with annual fees ranging from U.S. \$20 for individuals to U.S. \$100 for Christian organizations.

Three Italian missionaries killed in Mozambique

ABIDJAN, Ivory Coast (NNI) — Three Italian missionaries were killed during recent clashes between government forces and rebels of the Mozambican National Resistance Movement (Renamo) in the country's

central province of Zambeze, according to a report by Agence France Press.

The missionaries, who were killed on March 27, were apparently caught in the midst of a firefight, although no further details have been made public. The Agence France Press report also did not indicate with which organization the missionaries were associated, but it is believed they were Catholic.

Mozambique gained independence from Portugal in 1975 after a protracted civil war, and has been governed by Frelimo (the Mozambican Liberation Front which fought against Portugal) ever since. Various rebel groups have challenged the Marxist government including

Renamo, founded in 1980. The rebel organization has failed to win support from either the Soviet Union or the United States, but is known to receive support from neighbouring South Africa.

A U.S. State Department report states that there are about 870,000 Mozambican refugees, out of a total population of 14 million. Tragically, the civil war has left deep scars on the civilian population, particularly among children who have been conscripted into the rebel forces.

In recent years the government has eased its Marxist policies and allowed some churches to function relatively freely, according to reports.

**For Calendar
of Events
see page
19**

CHRISTIAN TEXTBOOKS

**IT'S OUR
CONCERN . .
. . MAKE IT
YOURS**

YOUR GIFTS
ARE TAX DEDUCTIBLE



**Canadian
Christian
Education
Foundation,
Inc.**

FRED R. VANDER VELDE
EXECUTIVE DIRECTOR
2621 CAVENDISH DRIVE
BURLINGTON, ONTARIO L7P 3W6
(416) 336-5619

1929

First Hamilton Christian Reformed Church

Our congregation is celebrating its sixtieth anniversary. First Hamilton has been a meaningful springboard for many immigrants in the '30s, '40s and '50s. Therefore all former members are invited to our "Celebration Service" on Sunday, May 28, 1989, at 6 p.m. This service of worship and praise will be led, D.V., by our former pastors T.C. VanKooten and J.G. Klomps. A social hour will follow.

Plan to attend, we'd love to see you!

1989

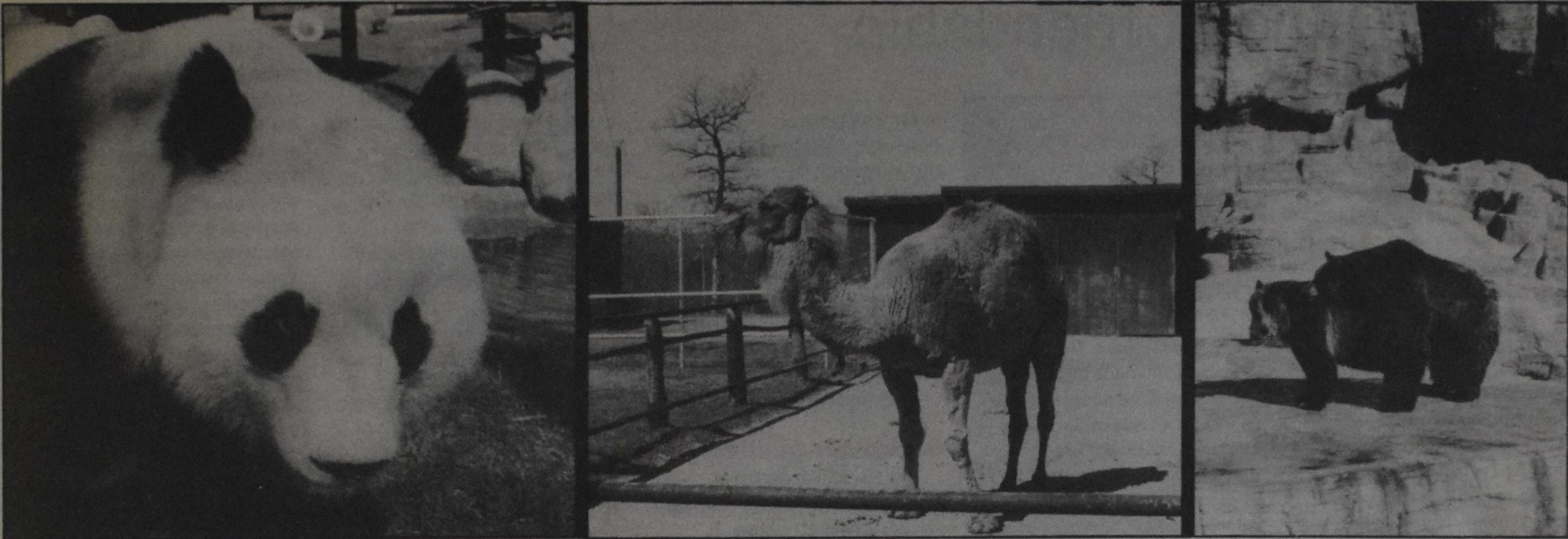


Photo: Bert Witvoet

Visit to the Winnipeg Zoo

Although the main reason for the editor's trip to Winnipeg May 11-16 was the Council on Church and Media conference on religion and the media held at the Mennonite Brethren Bible College, he managed to pay a visit to the Winnipeg

Zoo as well. Here we see a close-up of one of two pandas on loan to the zoo from China, a rather immobile and indifferent camel and a pair of grizzlies making sure that their species will not go extinct.

Church

Britain moves to restrict religious broadcasting: decision critiqued by evangelicals

LONDON (WEF) — As Britain moves from state broadcasting alone to a mix of public and commercial broadcasting, the high profile given certain American television evangelists has obscured the benefits that would come to the U.K. through greater freedom for religious broadcasting. That is the assertion of Britain's Evangelical Alliance.

In a response to the British government's white paper, "Broadcasting into the '90s," the Evangelical Alliance last month noted that major denominations and local churches in America have for

nearly 60 years been enriching the lives of millions of people with religious programs.

"We are appalled at the extraordinary excesses of a handful of so-called televangelists in America," comments Peter Meadows, the alliance's communications secretary. "But the fact remains that they are not representative of religious broadcasting."

He believes that Britain can avoid the worst features of religious broadcasting in the United States. "We would like to see greater freedom for religious broadcasting, but we would also expect adequate

safeguards to prevent inappropriate fundraising and a lack of accountability."

Excessive restrictions

The alliance, representing more than 1 million church-goers across a dozen denominations, criticized the white paper's contention that programs should "omit all expression of the views and opinions of the persons providing the service on religious matters" Said Peter Meadows: "The government is saying that broadcasters may express views of hedonism and materialism. Yet someone wishing to speak

up for a spiritual dimension to life must remain tight-lipped."

The response described as an "illogical denial of basic human freedom" the white paper's statement that groups whose objectives are wholly or mainly of a religious nature will be disqualified from holding an Independent Television (ITC) license or purchasing broadcast time, since U.K. churches may publish parish magazines, print books, or even own local or national newspapers.

Concern is expressed at the "undue emphasis" in the white paper on the benefit that its proposals will bring to advertisers, and the way it treats audiences as consumers of products rather than of programming. Such an outlook is an unwelcome foundation for any society, says the alliance.

Its response highlights several other danger signals in the white paper:

- Public service broadcasting will not be required from ITC stations.
- The threat to the BBC licence

fee, and competition with ITC stations not bound to produce public service broadcasting could reduce the BBC's own output of public service broadcasting.

- Demonstrably popular religious programs could disappear from screens because the age and purchasing power of their viewers are not sufficiently attractive to advertisers.

The Evangelical Alliance also maintains that:

- Churches, denominations, and Christian groups need freedom to sponsor programs in the same way that those with commercials can.
- Ethnic groups operating community radio stations will inevitably broadcast religious views because their beliefs are often inseparable from culture. Opportunity to broadcast religious beliefs must also be given to those whose faith is not necessarily embodied in their ethnic identity.

Soviet head of religious affairs in possible crisis

WASHINGTON (NNI) — Konstantin Kharchev, the outspoken chairperson of the Soviet Council on Religious Affairs and a principle architect of recent initiatives toward religious freedom is reportedly "ill" and has not been seen in public.

Several Western experts believe he may be suffering from a possible falling-out with anti-reform conservatives within the Soviet Central Committee and the Politburo. Though his possible removal is not thought to be imminent, his troubles may indicate a trend toward reversing the momentum of General Secretary Mikhail Gorbachev's policy of *perestroika* concerning greater freedom for Soviet believers.

Kharchev, 55, a popular and visible figure in the Soviet press, has not been seen since mid-April. There were accounts by highly-regarded Western

human rights groups that he was "recuperating" from various degrees of reported illness, or that he may have suffered from a "political illness" — according to a source in Moscow.

Kharchev is responsible for controlling all aspects of religious activity, reporting to the Central Committee, and disseminating propaganda to the West. He also manages the registration of new religious communities, as well as the closing of others. Of late, Kharchev has been involved in the drafting of the proposed "New Law on Religion," the non-publication of which continues to fuel one of speculation that the Kremlin is stalling the movement toward granting new freedoms to believers.

Nevertheless, in the April 9 issue of *Moscow News*, one of his last interviews before falling ill, Kharchev made one of his strongest pleas for greater

religious tolerance, saying: "The very opportunity to discuss with religious leaders the Law on Religious Freedom is a good omen of the changes that have taken place in our country in recent times."

Kharchev asserted that there should be "full equality with atheists," that full legal status be given to the church, that believers have the right to do charitable work, that children should have the right to religious education and religious groups the freedom to spread their faith. Kharchev added, "I think we need a constitutional body to supervise observance of the rights of believers and religious organizations."

Place your ad here

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

please print

Name: _____

New Address: _____

City: _____ Prov.: _____ Code: _____

Mail to: CALVINIST CONTACT
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

New address is in effect

(Date) _____

Features

The decline of friendship

Dean McRae

As children we thought of friendships idealistically. We expected people to be like us and to be our friends. Later on in life childhood idealism runs a collision course with reality. We find the day-to-day living of our adult friendships very different from what we had imagined friendships to be. We find they can be much harder to find and to keep.

Part of the problem is simply that we continue to hold on to too many of our unrealistic childhood expectations. As a child I assumed that if I kept on being a "regular kind of guy," having varied interests and being friendly, I would always have friends. And there was someone to play with at all times, whether to engage in road hockey, biking and exploring the fields, or shooting at things with our bows and arrows. Often I had a best friend who lived right on my street or at least went to my school.

My parents also seemed to have a lot of friends. They were good friends with four or five couples in our own neighbourhood and often had contact with other people and relatives nearby. I was sure that, like them, I would have no problem finding friends when I grew up.

But friendship today is much different. Most of us seldom have close friends in the neighbourhood in which we live. As for friendship at church, we do the best we can, a

bit here, a bit there. We don't have terribly much in common with most of the people we meet so we spread bits of ourselves around. One friend may have kids the same age, another one likes biking, another taught our catechism class the year before we did. And so we collect fragments of a social life, giving and getting where we can at Sunday morning coffee. The occasional invitation after church provides opportunity for this as well. Some of us "people shop" the way others "church shop." We converse with each other, maybe share a bit of ourselves, but often not much commitment is felt.

We learn to adjust and to give up hope of finding the elusive ideal of having a small group of close friends. Friendship often turns out to be much less than we had expected.

Part of our friendship problem is ages old, hinging on self-pity and selfishness. However, some of the problem is particularly unique to our age. We need only note some of the popular books of the last 20

years which have highlighted our society's individualism and our alienation from one another: Alvin Toffler's *Future Shock*, Christopher Lasch's *The Culture of Narcissism*, Reginald Bibby's *Fragmented Gods*, and Robert Bellah's *Habits of the Heart* are just a few of many books that demonstrate the degeneration of common bonds between us.

Restrained freedom?

Individualism destroys friendships. To put it simply, it creates self-centredness. It makes us totally devoted to our own agenda and lifestyle and to "being true to ourselves." It makes us inflexible in our way of life, our morality and in taste and perspective. Consequently we also become very cautious about any whole-hearted commitments to causes or organizations such as the church. We feel we will be asked to give up the freedom to be ourselves. Individualism teaches us to be wary of institutions because they supposedly intimidate us to all think alike. This type of thinking does not consider the fact that the church and church-related institutions give people a sense of common cause. Institutions can give people a sense of belonging and community.

Where organizations give us mutual support and

encouragement, individualism multiplies our differences. The individualist freely picks and chooses from a vast diversity of values, interests and religious beliefs so that he or she becomes a sort of personality conglomerate who is very different from anyone else and therefore is hard to identify with or relate to.

We become, Alvin Toffler says, "the victims of overchoice." This "overchoice" results in having the stress of too many options which, in turn, leads to alienation because too many people make far different choices in life than the ones we make. This leaves us with little "overlap" between people and few points of reference. People become isolated and alone when they have such very personalized thoughts and lifestyles. Relationships become more detached and casual as people sense that even those with whom they have the closest contacts are very different from themselves.

The problem of alienation is made worse because people accept these casual relationships as normative. Low expectations for relating to people are developed. If friendships develop, great, if not, well... that's life!

Such fatalistic sentiments do not take into consideration what the Bible requires of us in our friendships. The Bible speaks of friendships as being able to help transform peoples'

lives. Hebrews 10 talks about what friendship can be: "Let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together as some are in the habit of doing but let us encourage one another and all the more as we see the Day approaching."

Good, strong relationships are also necessary if we are to fulfil the verses in Philippians 2 which speak of "being likeminded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit but in humility consider others better than yourselves." Friendships can make us better people. They are essential to our spiritual growth. As Proverbs 27:17 says, "As iron sharpens iron so one man sharpens another."

Paying the price

Unfortunately, even when we realize how important friendship is, we are often unwilling to pay the price. Lewis Smedes talks about this price in his book *The Making and Keeping of Commitments*. He writes that in our friendships and loyalty to one another we have to surrender two things, our freedom and our individuality. We must stretch beyond our individuality and place ourselves beside the other and become more available to him or her. Smedes says, "Once committed (to another person) I shall not be a mere I again, I shall thereafter always be an organic member of a we. The mirror of my soul no longer shows the whole of me. Now I am who I am in linkage to another."

Friendship is not easy but takes a conscious, self-giving effort. How then can we fulfil God's command for more personal, committed relationships? We need to examine our relationships and ask ourselves, "Do I have a sense of commitment to my friends? In what ways do I give them encouragement and inspiration to help them become better Christians? Do I have friends simply to socialize with or to give me a feeling of comfort or security? Am I part of a small group to which I am accountable and with whom I can talk personally or am I too much of a free spirit who wants to hang loose and go my own way?"

As Christians we need to discipline ourselves. Fun and games and playfulness are important components of relationships but we should not forget about the serious side as well. Let us remind ourselves that because of Christ our friendships can indeed be life-changing experiences.

Dean McRae is a member of Zion Christian Reformed Church, Oshawa, Ont.



The Christian fragrance: An invisible influence

Hilda J. Born

The wild roses are in bloom just now, all along the railway tracks. Last week when we celebrated our anniversary, we chose to walk across the field and pick a few, despite their prickles. We knew they would last only a day but the fragrance was worth it. Sometimes contact with others is very brief, but long remembered.

In the shopping mall, I saw a huge poster advertising Chanel No. 5. We all know what Chanel stands for: something special, subtle, appealing. Once, when I came home from a meeting, a package lay on the kitchen table. Yes, the surprise gift was Chanel perfume. I was tempted to put it away for a keepsake, but that would have defeated its purpose — to influence me, the wearer, and those around me. Similarly, we must not hide our inner treasure from our community.

When we go on a trip, I like to buy cologne. Later, when I use it, I remember the special joy that holiday brought. I hope that my daily

conversation is like a pleasant fragrance to others.

Spring and lilacs go together. We know what to expect near a bush with that kind of flower. But while weeding the nearby flower-bed, I detected another fragrance. Surely, lily-of-the-valley must be near. On closer examination, I found a few peeking out from under their waxy leaves. Although different than lilacs, their scent is just as pleasing. Each human encounter is different, but each encounter gives a chance to show what a Christian is really like.

My mother-in-law grew tired of waiting for a blossom on her big, prickly ball cactus. But today it finally burst into a spectacular trumpet blossom. We marvel and sniff at it again and again. But, alas, it has no aroma. It needs no deeper essence. God made it for us to enjoy only for its appearance, and only for the brevity of a single day. Sometimes as a Christian, we can't be everything to everyone either.

Nor is all fragrance equally appealing to those who experience it. In Matthew 26 we read about the disciples criticizing a generous woman for spilling a gift of perfume on her Saviour. They called it a costly waste. It is costly to try and attract others to Christ by showing them love. The religious authorities didn't understand, or help. Sadly, this is still often true.

Like many of you, we've been bluntly criticized for our efforts at giving of ourselves and our gifts. Although such criticism shocks and hurts us it cannot deter us from reaching out again. For in order to exude a loving aroma, it must also permeate the source. Mark Twain's definition of a Christian still holds true: "A Christian is like the violet that still perfumes the heel that crushes it."

Yesterday I escorted my 89-year-old mother on a visit to her friends in a nursing home. Her cheerful attitude and the fragrance of her freshly-baked peppernuts lifted their sagging spirits.

One Sunday morning my husband was part of a male chorus serving at a neighbouring church. To my surprise, I was seated beside a couple we'd known when they were troubled teenagers 20 years ago. Kurt grew up in various foster homes but was brought to Sunday School by Christians who cared. His family and he have gone through countless struggles. But here were he and his wife sitting together in church along with two nephews whom they pick up for Sunday school. Some of the aroma of those caring Christians had clung to Kurt, even in direst

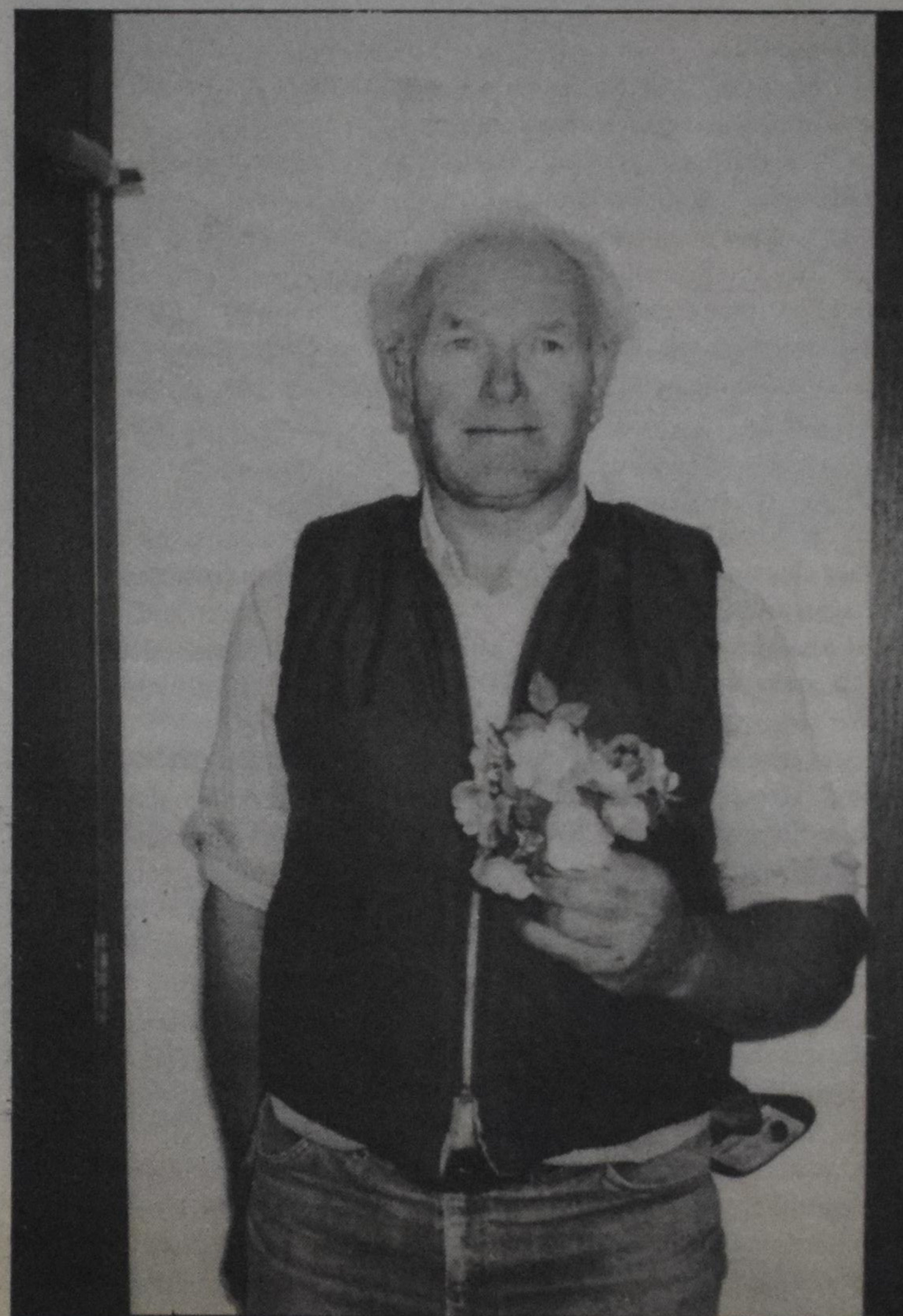


Photo: Hilda J. Born

My husband Jacob W. Born picked wild roses and brought them to me.

circumstances.

Loving sacrifice through a gift of fragrance came to us from Abram and Lyda in Hanover, Germany. They were new arrivals from the Soviet Union. After 10 costly tries they were finally allowed to emigrate. Even then they were only allowed to take three suitcases and \$45-worth of goods for their entire family. Tucked away inside their meagre luggage was a precious bottle of sweet-smelling liquid. This perfume they pressed on

us as a gift of appreciation for our visit. We felt truly unworthy.

The Christian mandate is clearly stated in II Cor. 2:15 and 16: *For we are to God the aroma of Christ among those who are saved and those who are perishing. To the one we are the smell of death; to the other, the fragrance of life. And who is equal to such a task?*

Hilda J. Born lives in Maisqui, B.C.

"A Christian is like the violet that still perfumes the heel that crushes it."



Intercristo: matching people and jobs

Paul De Groot

A Los Angeles street mission needed a chaplain. A Christian boys' home in Georgia needed counsellors. Focus on the Family, a popular radio and television ministry, needed a senior vice-president. A missionary organization had openings in Brazil, Peru, the Philippines and South Africa. For Christian ministries, finding the right person for a job is not always easy. Salaries are usually low, and applicants must have a Christian commitment as well as the right professional qualifications.

One answer is Intercristo, the premier clearing-house for American and Canadian Christians who want to express their faith through their work. "We're not an employment agency or a head-hunting service," stresses Jana Baker, who handles public relations for Intercristo. "We just match jobs in non-profit organizations to applicants who are looking." Located in a Tudor-style building on the campus of a Christian school in north Seattle, Wash., Intercristo collects job descriptions from more than 1,000 member organizations. It matches them with the qualifications of about 15,000 individuals each year who list their résumé with Intercristo. The applicants fill out a two-page personal profile indicating their interests, qualifications, the region in which they are willing to work and other details. In addition to standard queries, applicants are asked how long they have been Christians and whether or not they speak in tongues, Baker notes. Job applicants are not required to speak in tongues or

even to be Christians, but many of the hiring organizations want to know, Baker said. Applicants are not asked about race, marital or family status.

Computer matching

The computers then match people with job vacancies. For a \$35 fee, job seekers get four reports listing dozens of jobs for which they might be qualified. Subscribing organizations get similar monthly reports listing in some cases hundreds of potential employees. It's difficult to say how many jobs are actually filled through Intercristo, because once organizations and job seekers know about each other, Intercristo steps out of the picture. It's up to the organization and the individual to contact each other. "We guess that we fill two jobs a day, but it could be double that," Baker said in an interview. Baker is reluctant to give a precise number of how many jobs are listed on average (it's in the thousands), for fear that people will assume they can find the perfect job with so many from which to choose.

About half of the jobs are on another continent, Baker says. Most of those are openings for missionaries who require some training and may be expected to raise their own salaries. Certain job categories are also in greater demand than others. "Engineers won't see much in our system," admits Baker. "But someone who can teach English as a second language, or who wants to be a houseparent or secretary or counsellor or teacher or administrator, we have tons of those jobs." Many applicants have unrealistic expectations, she adds.

"We have people who want to make \$50,000 a year and stay in Topeka [Kans.]. With all those jobs, they want to know why they can't find the one they want." On the other hand, many people may count themselves out of Christian work too soon, Baker says. "They don't recognize that you can be a secretary or an accountant, or a computer operator or a public relations person. People should recognize there are a lot of 'back-line' positions out there."

Card-file start

Intercristo grew out of a simple card file maintained by Phil Butler, host of a Christian radio program in Seattle in the 1960s. A missionary friend told him of all the mission jobs crying to be filled, and Butler occasionally mentioned them on the air. He soon began to receive



Photo: C.C. files
"Job applicants are not required to speak in tongues or even to be Christians, but many of the hiring organizations want to know."

hundreds of queries from people interested in putting their faith to work. Butler started the non-profit Intercristo to handle the demand. It is, to Baker's knowledge, the only organization of its kind in North America. "We're a small organization with 10 staff. All we are, really, is computers and telephones and a mailroom. It's not a lucrative business, so there is no reason for someone else to try to get into it," Jana Baker asserts. Organizations which have used Intercristo report varying degrees of success. The Los Angeles Mission, which is about to open a 300-bed hostel for poor men, women and families, was pleased when it found a badly-needed chaplain through Intercristo. "We know God brought him to us because the circumstances couldn't have worked out any other way," says Al Byrne, an administrator at the mission. Intercristo does have limitations, Byrne notes. "We don't want to spend money to bring (job applicants) out here if they don't live in our part of the country." Secretarial or receptionist jobs must often be filled within two weeks, Byrne notes. While Intercristo can mail out a list of potential employees within a few days of receiving a request, says Baker, that is still too long in many cases. But as the Los Angeles Mission demonstrates, Intercristo can locate relatively senior and skilled people.

through Intercristo. Moody Bible Institute of Chicago has been less successful, says human resources director Paul Jones. "We have found it to be a good resource in providing a number of names we can pursue," but for reasons he can't pin down "it results in relatively few hires." "Maybe not that many people want to come to Chicago," he suggests. One strong backer of Intercristo is Charles Sutton (once a missionary in Valleyview, Alta.), who runs several boys' homes in rural Georgia. Sutton has tried other forms of advertising for openings, but considers Intercristo "the only really viable source of recruitment" for his Save-A-Youth Wilderness Program. He's hired five people through Intercristo so far, and is interviewing more. Among his employees are two young Texans hired through Intercristo who canceled plans to visit their families at Christmas because a homeless 16-year-old boy would otherwise have spent the holidays in a detention centre. As a result of the counsellors' Christian compassion, the young man has become a Christian himself, Sutton said. "I'm glad Intercristo is there. I wouldn't know what we would do without them." (For those interested in contacting Intercristo, the telephone number in Seattle is (206) 546-7330.)

Paul De Groot is a regular contributor to Calvinist Contact and is the religion editor of the Edmonton Journal.

FROM COAST TO COAST

ALBERTA			NOVA SCOTIA			PRINCE EDWARD ISLAND		
Brooks-CKBR	8:00 am	1340	Digby-CKDY	8:30am	1420	Charlottetown-CFCY	8:00am	630
Edmonton-CHQT	7:30am	880	Kentville-CKEN	8:30am	1490			
Edson-CJYR	10:00am	970	Middleton-CKAD	8:30am	1350	QUEBEC		
Ft. McMurray-CJOK	8:30 am	1230	New Glasgow-CKEC	7:30am	1320	Montreal-CFQR(fm)	7:30am	92.5
St. Albert-CKST	7:00am	1070	Sydney-CJCB	8:00am	1270	FRENCH		
Taber-CKTA	8:00am	1570	Weymouth-CKDY	8:30am	103.1	BACK TO GOD HOUR PROGRAM		
BRITISH COLUMBIA			Windsor-CFAB	8:30am	1450	IN CANADA		
Abbotsford-CFVR	7:30 am	850	ONTARIO			PERSPECTIVES REFORMEES		
Burns Lake-CFLD	9:15am	1400	Ajax-CHOO	9:30am	1390	ONTARIO		
Kitimat-CKTK	8:30 am	1230	Atikokan-CFAK	10:30am	1240	CFIX-Cornwall	9:30am	1170
Osoyoos-CKOO	8:30am	1490	Brantford-CKPC	10:00pm	1380	CRCL-Timmins	9:30am	620
Penticton-CKOK	8:30am	800	Burlington-CING(fm)	7:30pm	107.9	QUEBEC		
Port Alberni-CJAV	10:30 am	1240	Chatham-CFCO	9:30pm	630	CHRS-Montreal	8:00am	1090
Prince George-CIBC	8:30am	94.3	Guelph-CJOY	9:00pm	1460	Valleyfield-CFLV	8:45am	1370
Princeton-CKRP	8:30am	1460	Hamilton-CHAM	7:30am	820	FAITH 20		
Smithers-CFBV	9:15am	1230	Kapuskasing-CKAP	9:00am	580	Ontario, Canada Mon.-Fri. 5:00am		
Summerland-CKSP	8:30am	1450	Kingston-CFMK	10:00am	96.3	Global TV Network		
Vancouver-CJVB	9:00am	1470	Newmarket-CKAN	8:00am	1480	Vancouver, British Columbia		
Vernon-CJIB	9:30pm	940	Oshawa-CKAR	8:00 am	1350	Mon.-Fri., 5:30 a.m.		
MANITOBA			Owen Sound-CFOS	10:30am	560	CKVU-TV		
Altona-CFAM	9:30am	950	Pembroke-CHRO			VISN-CANADA		
Boissevain-CJRB	9:30am	1220	(Sat.)	6:30pm	1350	Mon. - 8:30 p.m.		
Steinbach-CHSM	9:30am	1250	Pembroke-CHRO	10:00am	1350	and 11:30 p.m. (EST)		
Winnipeg-CKJS	9:15am	810	Slt. Ste. Marie-CFYN	10:00am	1050	Check your local listings		
NEW BRUNSWICK			Sarnia-CHOK	7:30am	1070	for cable outlets airing		
Fredericton-CFNB	7:30 am	550	Stratford-CJCS	8:45am	1240	FAITH 20.		
Newcastle-CFAN	9:00am	790	Windsor-CKLW	9:00am	800	P.O. Box 5070, 3475 Mainway		
Saint John-CHSJ	9:00am	700	Wingham-CKNX	10:30am	920	Burlington, ON L7M 1A9 — (416) 336-2920		
			Woodstock-CKDK(fm)	8:00am	102.3			

THE
BACK TO GOD
HOUR



A twenty-four-hour day

Casey VanderStelt

In the following story, places have been omitted, names changed and the story slightly paraphrased to provide anonymity for the persons involved. All are members of a Christian community.

Sunday morning, seven o'clock. The phone rang. The scared voice of a young girl said, "Mr. Stelt (VanderStelt), please, can you come over soon? My daddy is hitting my mommy and I am so scared she'll get hurt. My mommy has cried so many times. Please!"

I promised her I would come immediately. How had she gotten my phone number? Perhaps from a flyer, sent out province-wide, containing some newspaper interviews about my work. Could it also have leaked out that earlier, her father and I had had a three-hour walk through the bush, at which time he had shared his seemingly insurmountable personal and marriage problems?

Excusing myself from the table, I quickly gobbled down a snack, left my wife the phone number of my destination and embarked on a four-and-a-half-hour journey. After three hours on the road I began to get a bit dizzy, perhaps due to my nearly empty stomach. One can ill afford this on a busy highway.

Preferring not to drop in at a Tim Horton's, my eyes spotted a small Episcopalian church near an intersection. There seemed to be a service in progress so I turned off the road, and entered the church. I slipped down some stairs into a kitchen where I was met by a most kind Sunday school teacher. In a gentle way she asked if she could help me. I shared my need and it was promptly met.

While in the kitchen, my eyes caught the theme of the morning service on a stray bulletin: "Your old men shall dream dreams and your young men shall see visions" (Joel 2:28). Quickly, I went upstairs and slid into the last pew. The sermon had just started.

The priest, while repeating his text, was circling the airport, as it were. At last he came in for a landing. Tilting slightly to the left, he just touched the runway and went right back up again, leaving behind some blue smoke and a skid mark. There was no solid food for reflection. He neither confirmed nor disproved the value of dreams, nor pointed out that God has used and still uses them as tools to help his people grow into greater maturity and wholeness in Christ.

At the sermon's conclusion I left, rather disappointed, and continued my journey. I

reflected on what I had heard. Could it be true that the institutional church, perhaps as often as not, is some 20 to 30 years behind the times? It took a speeding sports car, dangerously cutting me off, to bring me back to reality.

Delayed by several other detours, I finally arrived safely at the Sminks. Fortunately, no one had been badly hurt. For a number of hours I listened to emotionally-charged exchanges, none of them too kind (the *pot* versus the *kettle* type)

When I asked if the Sminks had found these exchanges fruitful, they replied, "Not really." After sharing some of the help and blessings I had received during several periods of counselling, they promised, via a warm handshake with me, that they would seek counselling too. (Latest rumour has it that they did follow through on their promise and are gaining some insights into the problems underlying their relationship.)

Next problem

When I was about to leave, my good wife called to ask whether, now that I was so far north anyway, I would stop in at the Donkers, some three hours east from where I was. A friend of mine, while on his Sunday afternoon stroll, had noticed through a clear picture window that Jack Donkers, in a fit of rage, had torn up a large picture of his son. This was an act so unbecoming of Jack, hence the call.

It was nine o'clock that night when I arrived at their home. Why were Mr. Donkers and his wife and family so upset? What happened that Sunday afternoon to cause their son to run away in order to live with a young woman who lives in the drug and prostitution world?

A year earlier, in a fit of over-reaction and fury, Susan, a neighbourhood girl, had run away from her home. She could no longer stomach the

moralistic, authoritarian, legalistic, and somewhat fanatic attitude of her (Christian) father. He was always right and never apologized for anything. As she put it, she had almost never experienced any unconditional acceptance and genuine love from her father, and little from her mother (who in turn was also emotionally abused by her husband). Thus Susan was never really loved for what she was. Instead her value seemed to have been determined by what she did or did not do — or should have done.

One night, after pimps had begun to threaten Susan and she had feared for her life, she turned to the caring Jack Donkers and shared her misery with him. Jack and his wife, compassionate as they were, took her in. For several months, she was allowed to use the guest room and live and dine with the family.

As the weeks went on, a caring attachment grew between Susan and the rest of the family, especially with their oldest son. Then, that Sunday, it happened. Susan had left to return to the "age-old profession," and the Donkers' eldest son had packed up his modest belongings and had gone with her. In spite of the pleadings of his family, he refused to turn back. What grief! He was barely 19 years old.

After some seven hours of reflection and sharing of a number of life experiences, it began to dawn on the Donkers that perhaps unwittingly they



Photo: What is Love

I continued my journey, reflecting on what I had heard. Could it be true that the institutional church is some 20 to 30 years behind the times?

had become caught in a sort of "saviour complex." That is to say, with their well-meant kindness, they had hoped to save the girl from a ruinous future.

Insight needed

As valuable as kindness and compassion were, much more was needed: insight, understanding and wisdom. Slowly they began to realize that, should this ever happen again, it might be much wiser and more fruitful to try to get such a person into a drug and prostitution rehabilitation centre with trained and experienced staff. This would help such a person to deal with deeper, perhaps previously unconscious problems.

Wishing them a rich measure of God's grace to carry their load, we parted at 4 a.m. My home came into view at 7 a.m., — a full twenty-four hours after I had left.

After a good shower, a few slices of the Living Bread, a good drink from the Well that

never runs dry, and thanks to him for his grace to carry me through the day and night, I went to bed and fell into a deep sleep.

I awoke one o'clock in the afternoon and headed for the Guelph Correctional Centre where four inmates were awaiting my weekly visit.

Cornelis (Casey) VanderStelt is a worker with the imprisoned who lives in Hamilton, Ont.

NOW OFFERING RATES EFFECTIVE APRIL 1 - JUNE 30

RRSP and RRIF
approx. 10.25%

Regular fund
10.5%

Your funds will be invested in Christian Reformed Church and Christian School building projects in Canada.

Call: (416) 461-1207 evenings or
Write: Christian Reformed Church Extension Fund
45 Harriet St., Toronto, ON M4L 2G1

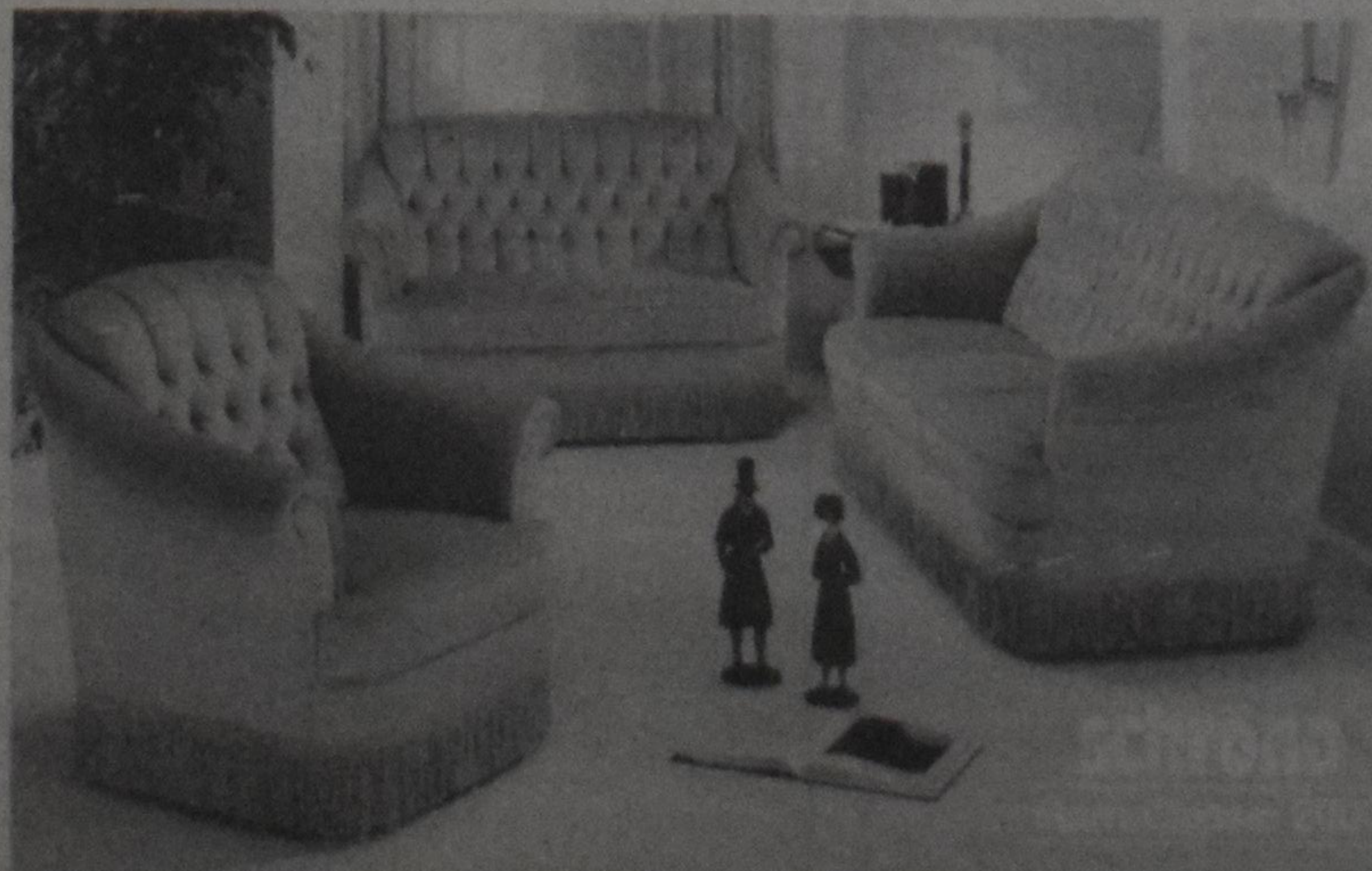
Buy from the manufacturer and save!

Imported German Furniture

Traditional and contemporary.
Oak, walnut and cherry.

Sofa Sets
With coil springs.
Last a lifetime.

Fabrics:
mohair, dralon, viscose & leather.



SCHRÖDER FURNITURE
CANADA LIMITED

Mississauga
828-9511

Dundas St., Hwy. #5
(2 blocks west of Erin Mills Pkwy.)

NETHERLANDERS IN AMERICA Dutch Immigration to the United States and Canada, 1789-1950 Henry S. Lucas

Dutch historian Henry S. Lucas first published his masterpiece on Dutch immigration and settlement in 1955. Unavailable for years, the book has long been sought after by historians, librarians, and those wishing to trace their family histories.

Lucas begins with a brief sketch of Dutch immigration to colonial America and a description of Albertus C. Van Raalte and the founding of the Michigan Kolonie in 1847. He goes on to relate how the Dutch moved into Illinois, Iowa, Wisconsin, Minnesota, Canada, and elsewhere, carrying their culture with them wherever they settled. Having derived much of his detailed information from newspapers as well as from first-hand acquaintance with pioneer immigrants, Lucas skillfully weaved his sources together into a coherent narrative. His careful, painstaking scholarship recommends this book to the reader who wants to become better informed about the Dutch pioneer's experience in the new land.

Cloth, \$29.95

At your bookstore, or call 1-800-633-9326
In Michigan call collect 1-616-459-4591
VI/MC/AMX accepted FAX 616-459-6540

922 W.M. B. EERDMANS
PUBLISHING CO.
25 JEFFERSON AVE. S.E. / GRAND RAPIDS, MICH. 49503

News

MCC approves job creation program in Manitoba

WINNIPEG (MCC) — A new job-creation program for Manitoba, "Work and Employment Concerns," will join other Mennonite Central Committee-sponsored programs in B.C., Alberta, Saskatchewan and Ontario, MCC has announced. Last year over 70 people were employed by MCC-supported job training programs in Alberta and Ontario.

MCC Canada has operated a national employment concerns program since 1986; staff became interested in job creation when they realized that many of society's social

ills, such as crime, drug abuse, alcoholism, family violence and suicide, can be traced to the despair which results from chronic unemployment.

In a paper called "Pointing a Way," former MCC staff person C. Stuart Clark pointed out that many of the 43,000 Manitobans currently unemployed come from the groups that MCC traditionally has been most concerned about — disabled people, Native people, ex-offenders and refugees. Over 30 per cent of Native people and 50 per cent of disabled people in Manitoba are unemployed, while

unemployment is one of the major factors contributing to repeat offences by ex-offenders.

Once refugees learn English they frequently find work, he told the board, but the types of jobs available to them are very low-paying and provide little chance of promotion.

Kingdom value

A list of potential projects was suggested to the board, including participation in a Winnipeg recycling venture which could employ disabled people and refugees; shelterbelt planting and

maintenance in southern Manitoba, which could employ recent immigrants; a wild fruit processing project which would find MCC providing technical assistance to the Wabaskang Women's Co-operative near Kenora in order to test the market potential of wild fruit jam and jelly; a Winnipeg housing rehabilitation project, in partnership with Habitat for Humanity and the Winnipeg Housing Rehabilitation Corporation, where unemployed people could learn construction skills while renovating houses in

Winnipeg's north end; and providing a construction skills training component to a housing project operated by Anishinabe Housing Inc., a Kenora Native group.

In submitting the proposal, Clark stated that "simply creating jobs is not adequate if MCC wants to incarnate the Kingdom in its work. Any new initiatives should be examined at least as closely for their 'Kingdom value' as for their economic viability."

Skillen to address Redeemer graduates

ANCASTER, Ont. — Public speaker and lecturer Dr. James Skillen will be the convocation speaker at Redeemer College's fourth graduation ceremony, to be held on May 27th at 2 p.m. at the college. Skillen, who is the executive director of the Association for Public Justice in Washington D.C., is a leading figure in the development of a Christian perspective on public policy in the United States.

Dr. Skillen holds a PhD in political science from Duke University, and has taught at Messiah, Gordon and Dordt Colleges in the U.S. before taking his current position in 1981 as a representative of the Christian public interest group in Washington. A well-known

scholar in the field of political science and political theory, Skillen is the author or editor of four books.

His deepest concerns lie with encouraging Christians to take full responsibility as citizens of a country through involvement in public policy, Skillen says. "What we want to see is the development of a new kind of Christian, one who will do more than just take on single interest causes."

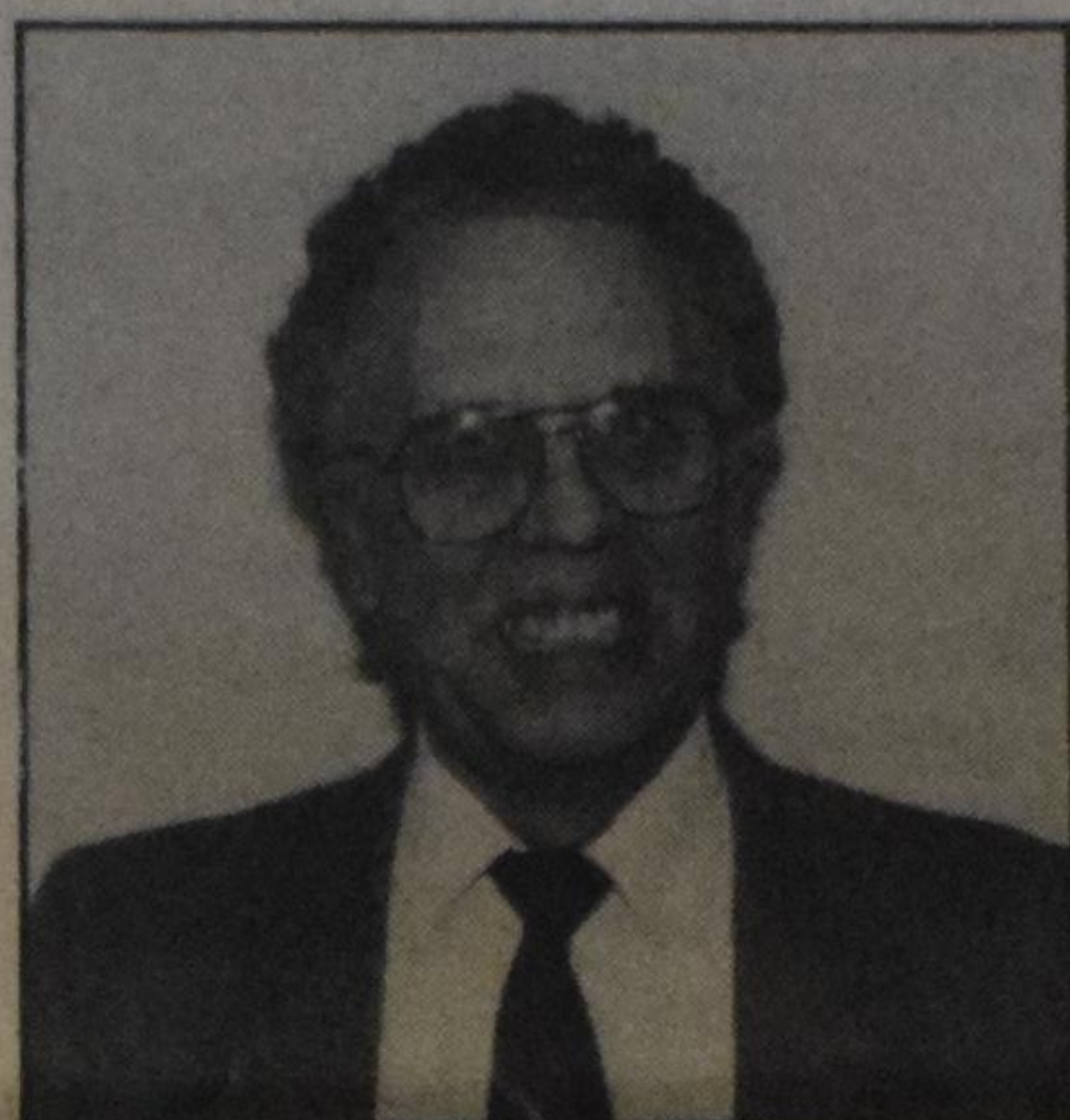
Such will be the nature of his graduation address entitled "The Seventh Trumpet: A Commencement Challenge." "Christians should be at the forefront of history," Skillen points out. History, he says, is the unfolding work of the saints throughout the Bible and church activity of saints on

earth. "We are at an end, but we are also at a beginning. It is a crucial junction of history."

Skillen is a member of the

Christian Reformed Church in Washington D.C. The graduation ceremony will be open to the public.

For more information contact: Daina Doucet, Community Relations Director (416) 648-2131.



In and around the workplace

False solidarity

Ed Vanderkloet

Have you ever noticed that the most beautiful words, the most meaningful expressions, become a source of irritation when used too often and for the wrong purposes? The other day I drove behind a car with a bumper sticker that read, "Praise the Lord." I felt annoyed, not because there is anything wrong with praising the Lord, but because the expression has turned into a slogan, and an ugly one at that, because of the shenanigans of the PTL Club.

Even the Word of God can be turned into a buzzword when certain texts are used so often and so glibly that we're turned off. People who do this confiscate something that doesn't really belong to them, and they use it to further their own ends; in the process they trivialize and vulgarize the most profound biblical truths.

In the world of labour that's what has happened to such concepts as solidarity, freedom, responsibility, respect and dignity. In the future I want to write about some of these ideas and contrast their secular caricature with their original, biblical meaning.

Solidarity

Solidarity is an article of faith in the creed of the labour movement. It expresses a deeply-held belief that there is a natural oneness among workers everywhere and that the common foe is the employers' class. "Workers of the world, Unite!" cried Marx and Engels in the *Communist Manifesto*. Even today the labour movement's favourite song is "Solidarity Forever" (sung to the tune of the "Battle hymn of the Republic"): "They [the employers] have taken untold millions that they never toiled to earn; / We can break their haughty power, gain our freedom when we learn; / We can bring to birth a new world from the ashes of the old / For the Union makes us strong. / Solidarity Forever!"

It is not difficult to note the religious fervour, the faith conviction that comes

through in such lyrics. Workers' solidarity is a Marxist concept, for it was Marx who preached the innate goodness of the working class and the inherent evil of the ruling class. Possession of the means of production was the key to the world's salvation. There is a bitter, unrelenting class struggle going on between the proletariat and the bourgeoisie that will end only when the bosses have been defeated.

We should be careful not to label Ed Broadbent and Shirley Carr as Marxists (they definitely are not) but we should nevertheless detect the presence of Marxist belief when they join hands with all the delegates at the biennial CLC conventions and lustily sing "Solidarity Forever."

Their notion of workers' solidarity is based on a myth that would be laughable, were it not so tragic. To think that there is a natural bond that unites all the country's (or the world's) wage-earners in their common fight against the employers is a delusion of hopelessly-confused minds. It flies in the face of reality — witness the endless splits and fragmentations of the trade unions. The house of labour is built on sand; that's why it is such a rickety affair with countless cracks and gaping holes in the walls.

Most importantly, workers' solidarity is a crude denial of the biblical truth about good and evil, brokenness and healing. The line between right and wrong does not run between employers and employees, but between the sin of humankind and the grace of God.

That's where the fundamental difference lies between a secular and a Christian labour union. The first believes in the solidarity of the working class and, therefore, in the adversary role of unions; the second believes in the reconciling power of God and, consequently, in reconciliation in the workplace.

Ed Vanderkloet is executive secretary of the Christian Labour Association of Canada, headquartered in Mississauga, Ont.

1939

1989

"Organ forth His excellence"

The members of the First CRC of Hamilton, Ont., want everyone to know that

Pieter Spoelstra, ARCT

has now been their organist for fifty years. Rather than attempt to describe what he has meant to our congregation, we will celebrate this anniversary during a service of thanksgiving on **May 28, 1989, at 9:30 a.m.** with our former pastor, **Rev. A. Kuyvenhoven**, leading us in worship. Many have passed through our church during Mr. Spoelstra's tenure and will certainly understand our thankfulness.

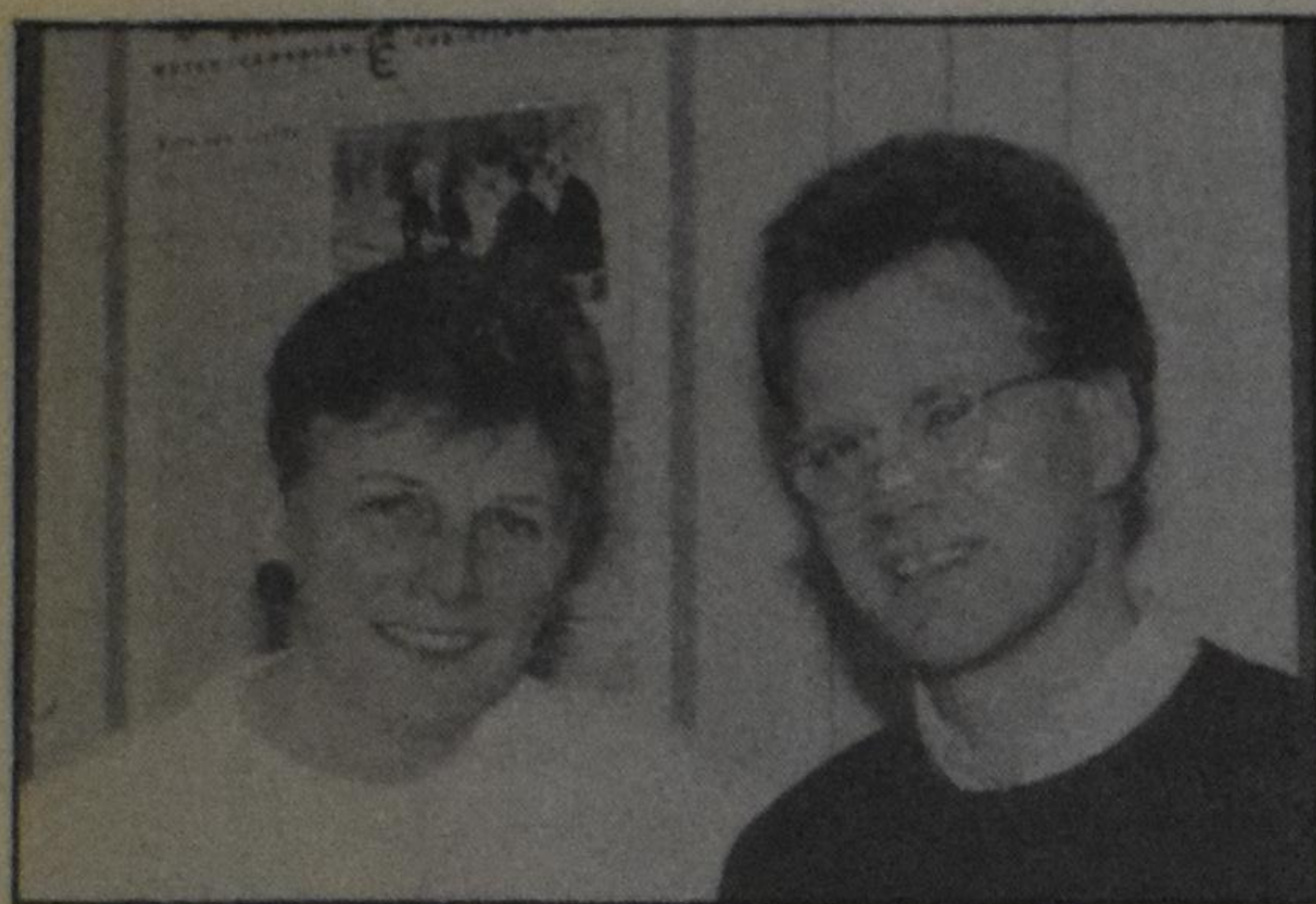
His address is: 114 Juanita Dr., Hamilton, ON L9C 2G3

LITTLE EUROPE RESORT Bracebridge, Muskoka

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en visgelegenheden (ideaal voor groepskampen).

"Little Europe" vindt u 10 km. ten oosten van Hwy. 11, aan Hwy. 118 East, voorbij de Muskoka Airport.

• No pets please • Showers available
R.S. BAKEMA
Telephone: (705) 645-2738



Peter and Marja are



Dear P and M:

I have a problem with some church members, but I'm afraid to discuss it with my church's council, since very often I have heard council members and others tell stories "out of consistory" even when the person(s) who brought the matters to council did so expecting confidentiality. What can I do?

Dear Heard It Through the Grapevine:

Your concern is confidentiality, and rightly so. Church councils are beginning to realize that their pastoral care is curtailed and their reputations damaged when confidences are broken. Consider this biblical wisdom: "If you argue your case with a neighbour do not betray another man's confidence or he who hears it may shame you and you will never lose your bad reputation." (Prov. 25:9-10)

What can you do? You have two separate problems; each must be taken up with the persons in question.

"Some church members" are your first problem. Have you approached them directly? Why involve the whole council? Too often we turn a small skirmish into a battle by bringing in the big guns.

Your second problem is an indiscreet, leaky council. They cannot heal their reputation unless someone brings the problem to their attention. Please speak to an elder or your pastor about this.

The professional rule of thumb is very simple: Nothing told to them may be shared with anyone else (an individual or a group) without a person's permission. If your confidences unduly burden an officebearer, let that person ask your approval to discuss the problem with another (e.g., one's marriage partner or a colleague).

When officebearers report on pastoral visits there is no need to report details or names. When in doubt, don't disclose.

If you are Christian Reformed, perhaps your council is unaware that last year, the synod of that church adopted a report which contains very specific statements on clergy and council "silence." The CRC takes the issue very seriously and wants all its officebearers to be aware that "all confidential communications received by [them] are privileged communications and are to be held inviolate except in cases where (a) communications must be divulged to prevent serious harm to the person or to others, or (b) the privilege of confidentiality is waived by the person making the communication." The church takes the matter so seriously that it also declared that "all officebearers who violate their privilege of confidentiality make themselves liable to special discipline."

If you are a member of the CRC we hope you will call your council's attention to that synodical report if they aren't already aware of it. Many other churches (Catholic, Lutheran, Anglican, Baptist, to name a few) also have policies on this matter, though, as in the CRC, those policies may not always be practised.

By all means establish the rules of confidentiality before you proceed with any pastoral conversation. And show some personal discretion.

Dear P and M:

I am a 13-year-old girl and have very strict parents, especially my father. My two younger brothers and I have to go to church twice and we are attending Christian schools and church clubs. But we are not allowed to go to movies or even watch them on TV. My Dad says that all movies are dirty and violent.

But just a while ago I found out that my Dad is watching late movies on TV when we are in bed. I happened to see a glimpse of one one night when I had to go to the washroom and it was a very sexy one. When I asked my Dad about this he got very angry and said that I had no business snooping around the house at midnight. I feel cheated and mixed up. Are there two different rules? One for kids and another one for adults? Could you please tell me?

Dear Paving the Way:

It's not easy being the oldest child. You are probably paving the way for your younger brothers. Some day they'll thank you for breaking new ground for them. Meanwhile, you are an educational experience for your parents who have never had a teenager before.

Movies are here to stay. It is obvious that

they are available right in your own home. Obviously your Dad likes to watch them too. Television viewing and movie attendance is an issue in many Christian homes. You and your parents need to establish some ground rules for the whole family.

Can you reach a compromise? If there's a movie that interests you, ask if you can see it with your parents. Experience it together. Discover and discuss which movies are suitable and which ones are not. Read the reviews and especially take to heart the recommendations and cautions of Christian film critics, such as C.C.'s own Marian Van Til.

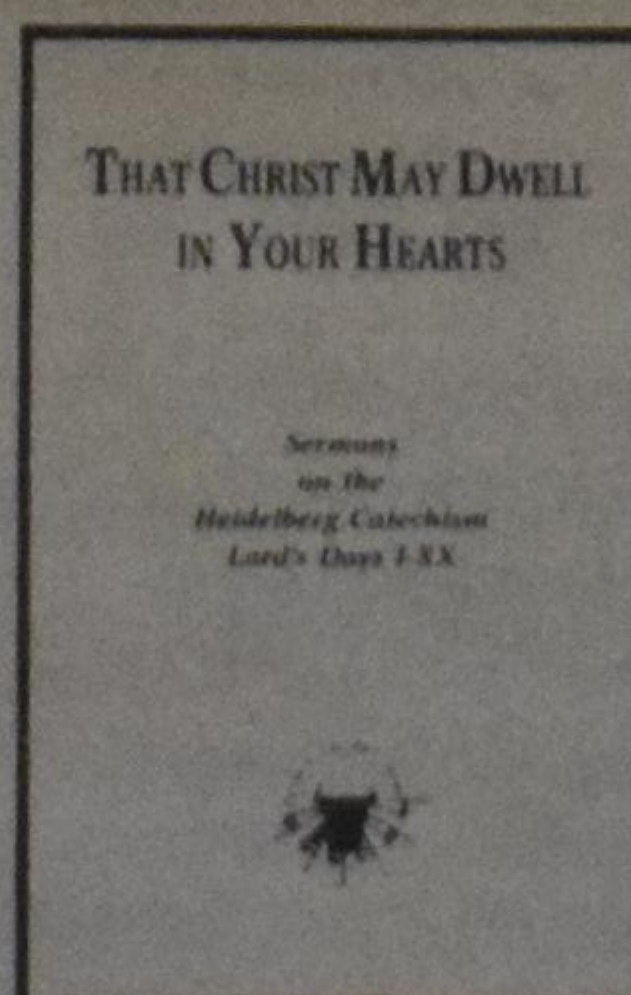
We don't want to create a wedge between your parents, but talking to your mom might help. Tell her what happened and how you feel about it. Perhaps she can ease the way for you with your Dad.

Your father got angry because you caught him doing one thing while he's been saying another thing. He should sheepishly admit that he made a rule that he himself would not obey. We hope that he will begin to see the problems that show up when you turn an ordinary family activity into forbidden fruit.

There is only one set of rules. Yet "equal" is not "the same." That's why movies are rated Family, Parental Guidance, Adult Accompaniment and Restricted. Within those age categories all of us need to discern the good, the bad and the mediocre from our Christian perspective. Your parents can help you develop this gift of discernment by getting involved in your movie viewing.

Your dad was trying to protect you. The best protection, however, is not ignorance but informed opinion.

Resources for Biblical Reflection

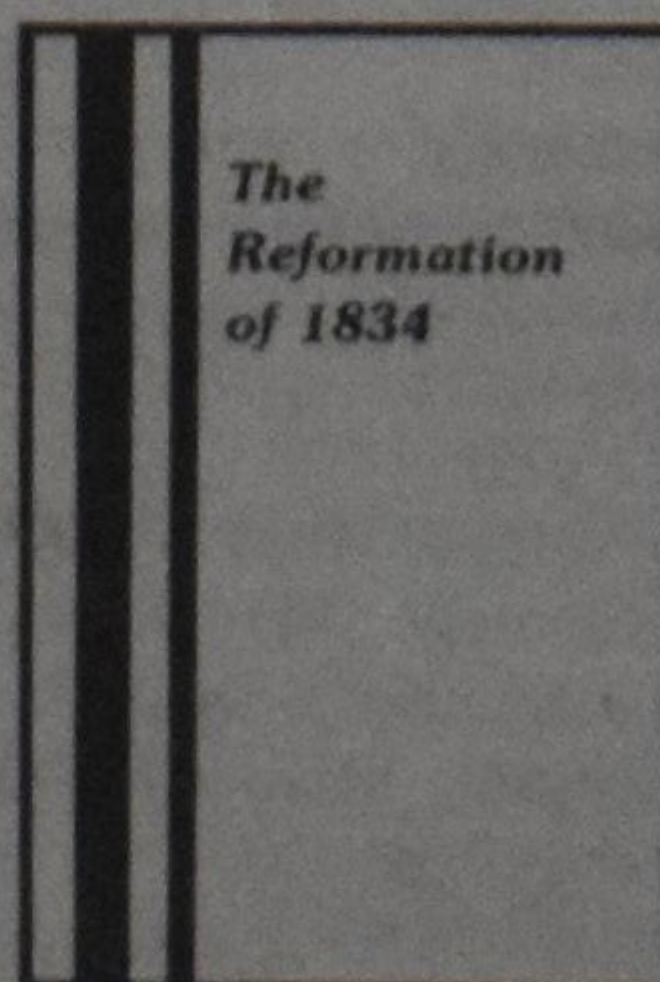


That Christ May Dwell in Your Hearts

Sermons on the Heidelberg Catechism
Lord's Days I-XX

Useful for family devotions, personal meditation, or public reading, these contemporary sermons offer a fresh and biblical application of Bible teaching to Christian living. Vibrant examples of the warmly pastoral preaching long associated with the Heidelberg Catechism. *Useful for church councils and church libraries!*

Spiral bound \$7.00

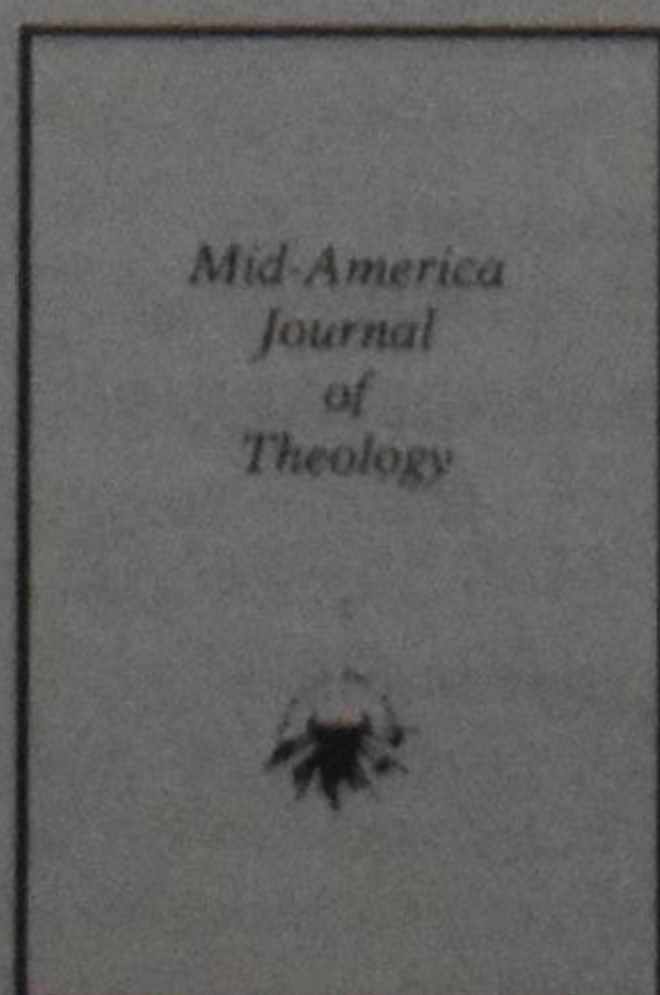


The Reformation of 1834

Essays in Commemoration of the Act of Secession and Return

Readable church history at its best, these essays will stimulate deeper reflection on the post-Reformation Dutch church struggle known as the *Afscheiding*--its leading figures, central issues, and providential outcome in North America.

Paper \$6.00



Mid-America Journal of Theology


Two issues per year of stimulating, readable articles and reviews. Applauded by church members for its helpful biblical content, the *Journal* is being read among a growing number of church denominations and working pastors looking for theological writing that is both solid and serviceable. *Useful for your church library!*

Annual subscription \$11.00

Postage and handling included
U.S. funds

Mid-America Publications
Box 163
Orange City, Iowa 51041

Classified

Classified rates	Marriages	Marriages	Anniversaries	Anniversaries
Births \$25.00 Marriages & Engagements . \$30.00 Anniversaries \$35.00 2-column anniversaries \$60.00 Obituaries \$35.00 Notes of thanks \$25.00 Birthdays \$25.00 All other one-column classified advertisements: \$10.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number, \$25.00 extra. Photos: \$15.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.	HIEMSTRA-KORVEMAKER: We believe that our Lord has brought together MARJORIE JACQUELINE and JAMES EDWARD children of Mr. and Mrs. Jack Hiemstra of Aylmer, Ont., and Mr. and Mrs. Arend Korvemaker of Wyoming, Ont. The ceremony will take place, the Lord willing, on June 3, 1989, at 11 a.m. in Aylmer Chr. Ref. Church. Rev. D. Wynia officiating. Future address: R.R.#3, Wyoming, ON N0N 1T0. HUIZENGA-ABRAM: Mr. John and Mrs. Georgina Huizenga of Bloomfield, Ont., are pleased to announce the forthcoming marriage of their youngest daughter ANGELA JANE to JONATHON IRWIN son of Mrs. Reta Abram and the late Harry Abram of Picton, Ont. The ceremony will take place on Saturday, June 24, 1989, at 4 p.m. in Bethany Chr. Ref. Church, Bloomfield, Ont. Rev. P.J. DeVries officiating. KELDERMAN-PRINSEN: Hank and Corry Kelderman of Napanee, Ont., are happy to announce the forthcoming marriage of their daughter CAROLINE to DOUG son of Audrey Prinsen and the late John Prinsen of Kingston, Ont. They will exchange their vows, the Lord willing, on Saturday, June 3, 1989, at 2 p.m. in Westside Fellowship Chr. Ref. Church, Kingston, Ont. Rev. C.R. Cornelisse and Rev. W. VanGroningen officiating. Psalm 48:14 Correspondence address: R.R.#1, Napanee, ON K7R3K6. MIDDELJANS-SCHOEMAKER: John and Margaret Middeljans and Wicher and Joan Schoemaker are pleased to announce the forthcoming marriage of their children SANDRA and PAUL This celebration of Christian love will take place, the Lord willing, on Saturday, June 3, 1989, at 11 a.m. in First Chr. Ref. Church of Kitchener, Ont. Rev. Derk Pierik officiating. Future address: 711 Kennedy Rd., Apt. 611, Scarborough, ON M1K 2C3. POT-SIKMA: We, the parents, Peter and Jane Sikma of Newcastle, Ont., and Gerrit and Mina Pot of St. Ann's, Ont., thank the Lord for bringing together two of his children GRACE and JIM who will be united in marriage, D.V., on June 3, 1989, at 11 a.m. in Maranatha Chr. Ref. Church, Bowmanville, Ont. Rev. John Zantingh and Rev. John Luth will lead the ceremony. We wish Jim and Grace the Lord's blessing as they continue their tasks as reapers harvesting sheaves for the Lord. Address: June 10-Aug. 30: c/o Charlottetown Chr. Ref. Church, P.E.I. From Aug. 31: 107 Le Grave, Grand Rapids, MI 49506.	TEENINGA-SCHULDIS: Mr. and Mrs. P. Teeninga and Mr. and Mrs. R. Schuldís, both of Oshawa, Ont., are thankful to announce the wedding of their children HILDA CHRISTINA and GORDON The wedding will take place, the Lord willing, on Saturday, June 10, 1989, at 2 p.m. in Zion Chr. Ref. Church, Oshawa, Ont. Rev. Bart Van Eyk officiating. Future address: 666 Terrace Dr., Apt. #605, Oshawa, ON L1G 2Z2. WAGENSVELD-BORGDOFF: Art and Magda Wagensveld of Kanata, Ont., are pleased to announce the forthcoming marriage of their eldest daughter KIMBERLEY JANE to ALLAN HENRY son of Henk and Gerda Borgdorff of Barrie, Ont. They will exchange their vows of promise and love for each other on Saturday, May 27, 1989, at 12 p.m. in First Chr. Ref. Church, Barrie, Ont. Rev. Paul Stadt officiating. Future address: 115 Sophia St. W., Upper Apt., Barrie, ON L4N 1J7. BEEKSMA-VANHARMELEN: It is with pleasure that the forthcoming marriage is announced of GLENDA LYNN and BERT only daughter of Alice and the late Adrian Beeksmá of Owen Sound, Ont., and son of Martin and Wilma Van Harmelen of Oshawa, Ont. The ceremony will take place, the Lord willing, on May 27, 1989, at 2 p.m. in Zion Chr. Ref. Church, Oshawa, Ont. Future address: 45 Grenoble Dr., #2304, Toronto, ON M3C 1C5.	<div></div> <p><i>Congratulations to Don and Irene Buma (nee Rienstra) on their 50th wedding anniversary.</i></p> <p>Ylst, Fr. Dunnville, Ont. 1939 May 25 1989 With joy and thanksgiving to our God, we hope to celebrate the 50th anniversary of our parents, grandparents and great-grand-parents DON and IRENE BUMA (nee Rienstra) Peter & Edna Salverda — Tillsonburg Steve & Wanda, Don & Sandy, Randy, Chris, Lori. Peter & Bonnie Buma — Fruitland Don & Carol, Robert Paul & Donna Buma — Dunnville Irene, Shirley, Marg, Kristine, Sam Claude & Shirley Helder — Chesterville Ed & Mimi, Don, Peter, Linda, Margaret John & Wilma Buma — Hagersville Andrea, Cathy, Amy Bill & Gertie Bootsma — Forest Barbara, Steven, Wendy, Anita Roger & Trixie Cattrysse — Stoney Creek Susan, Paul, Jeff Barbara Buma — Stoney Creek Irene and seven great-grandchildren. Open house from 2-5 p.m. on May 27, 1989, at Heritage Hall, Dunnville Christian School, Robinson Rd., Dunnville, Ont. Home address: 153 Kneider St., Dunnville, ON N1A 1A6. 1964 June 3 1989 "Blessed are all who fear the Lord, who walk in his ways. You will eat the fruit of your labour; blessings and prosperity will be yours." (Ps. 128:1-2) We thank the Lord that we are able to celebrate the 25th anniversary of our parents HERMAN and DINI HOBRINK We pray that God will give them many more happy years together. Love always: Elizabeth Trudy Wilma Bill Melanie</p>	<p>1949 June 1 1989 "How excellent is thy lovingkindness, O God! Therefore the children of men put their trust under the shadow of thy wings." (Ps. 36:7) By God's grace and faithfulness, we now, with great joy and thanksgiving, celebrate the 40th wedding anniversary of our parents and grandparents ANNO and MARGARET OOSTERHOF (nee DeJong) With thankful love from all of us: Tina & Gary VanRy — Abbotsford, B.C. Amy, Brady, Christina Ed & Dorothy Oosterhof — Lethbridge, Alta. Colin, Glen, Steven, Lisa, Michael Emily & Harry Vaandrager — Abbotsford, B.C. Jason, Julie, Michael, Paul, Amanda Janet & Henry Contant — Abbotsford, B.C. David, Michelle Marianne & John Mulder — Abbotsford, B.C. Jonathan Joyce & Allan Dykshoorn — Abbotsford, B.C. Rachel, Aaron, Marissa Betty & Brian Lieuwen — Abbotsford, B.C. We pray that the Lord will continue to bless you and keep you in his care. Home address: 2277 Boley Ave., R.R.#6, Abbotsford, BC V2S 5W4. 1939 June 1 1989 With gratitude to God we announce the 50th wedding anniversary of our parents, grandparents and great-grandparents WILLEM and THEA REITSEMA (nee van der Meer) It is our prayer that God will continue to bless you with many more years together. Ted & Bessie Reitsema — Matsqui, B.C. Lilian Reitsema (nee Ponce) — Abbotsford, B.C. Lieuwe & Cathy Reitsema — Abbotsford, B.C. Henry Reitsema — Calgary, Alta. 11 grandchildren and two great-grandchildren. Home address: 34967 Hamon Dr., Abbotsford, BC V2S 1H7.</p> <p>For Rent</p> <p>A four-bedroom furnished semi-detached home with pool, in Bowmanville for July and August. One hour to Toronto or the lakes. \$200/wk or \$750/mth. Phone (416) 623-3357.</p>
Thanks	DE JONG: Rudolph and Grace De Jong would like to thank everyone who helped celebrate their 50th anniversary and Grace's 80th birthday. Your presence at the open house as well as your cards, flowers and tokens of love were greatly appreciated. Praise God for his goodness and faithfulness.	Anniversaries		
Births	PASMA: Tim and Joanne thank God for the safe arrival of their second child, Robert Timothy, born April 26, 1989. A brother for Christopher. The ninth grandchild for Johan and Maatje Van Elburg of Thunder Bay and 22nd grandchild for George and Alice Pasma of London. Home address: 211-112 Arbour Glen Cres., London, ON N5Y 2A2.	1959 June 6 1989 With joy and thanksgiving to our God we announce the 30th wedding anniversary of our parents and grandparents JOHN and BERTHA VAN SOEST (nee Poortinga) With love: Irene & George Feddema — Kitchener Jeffrey, ? G. John Van Soest — Moorefield Robyn, Jonathan Susan & Stan Brudnicki — Goderich Beth, Rebecca Jeff Van Soest & Yvonne Hoftzyer (girlfriend) — Moorefield Barbara Joy Van Soest — Moorefield It is our prayer that God will continue to bless them for many more years together with us. Congratulations Mom and Dad; Nana and Pop-Pop! Home address: R.R.#2, Moorefield, ON N0G 2K0. On June 5, 1964, with much rejoicing IRENE VANDER MUNNIK and LEONARD KEESMAAT were married. 25 eventful years have passed, giving us much reason to again rejoice. May God continue to bless you, Mom and Dad. Sylvia & David Keesmaat-de Jong Valerie & Rob Henschel Steven, Eric Jennifer Keesmaat Elizabeth Keesmaat Home address: 126 Stonechurch Rd. W., Hamilton, ON L9B 1A3.		
Marriages	COLYN-WALKER: With joy and thanksgiving, Mr. and Mrs. Allard Colyn of Smithville, Ont., wish to announce the forthcoming marriage of their son HENRY ALLAN to LORY-ANN daughter of Mr. and Mrs. Ronald Walker of Smithville. The wedding will take place, the Lord willing, on Saturday, May 27, 1989, at 3 p.m. in Fruitland Chr. Ref. Church, 807 Highway 8, Winona, Ont., Rev. Gerrit J. Veeneman officiating. Future address: Golden Horseshoe Trailer Park, Lot 140, Beamsville, L0R 1B0.		Accommodations	
			Free (almost) vacation in Toronto! We would like to offer our home to a family from Nova Scotia in exchange for the use of theirs for two weeks during July. If you are interested, call the Houtmans at (416) 461-1207, or write to 45 Harriet St., Toronto, ON M4L 2G1. Wanted to share apartment: female student, 21 or over. Close to University of Toronto and subway, laundry, shopping. Available July 1, 1989. Call Helen at (416) 921-7929.	

Classified

Anniversaries	Anniversaries	Obituaries	Anniversaries	Anniversaries
		<p>Ommen Thunder Bay 1914 Psalm 116 1989 On Sunday, Apr. 23, 1989, the Lord called home his child</p> <p>GEZINA VAN LENTHE (nee Schuttert)</p> <p>Loving wife for almost 51 years of Hendrik Van Lenthe.</p> <p>"Then I heard a voice from heaven say, 'Write: Blessed are the dead who die in the Lord from now on.' 'Yes,' says the Spirit, 'they will rest from their labour, for their deeds will follow them.'" (Rev. 14:13)</p> <p>Dear and loving mother of: Anne & Ad Van Vroenhoven — Carrying Place, Ont. Hendrika & Henk Tempelman — Thunder Bay, Ont. Tina & Terry Guzzell — Thunder Bay, Ont. Hennie & Jim Wonder — Orillia, Ont. Joanne & Mike Power — Thunder Bay, Ont. Jane & Bryan Chunijk — Calgary, Alta. Geraldine — Thunder Bay, Ont. John — Thunder Bay, Ont. Pat & Fred Engelage — Thunder Bay, Ont.</p> <p>Loving grandmother of 24 grandchildren and 10 great-grandchildren.</p> <p>"I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day — and not only to me, but also to all who have longed for his appearing." (2 Tim. 4:7,8)</p> <p>Funeral service was held on Thursday, Apr. 27, 1989, at First Chr. Ref. Church of Thunder Bay, Ont. with Rev. T. Niehof of Bethel Chr. Ref. Church officiating.</p> <p>Correspondence address: 119 Duke St., Thunder Bay, ON P7A 5S9.</p>		
<p>St. Laurens Sarnia 1939 May 24 1989 On May 24, 1989, the Lord willing, we hope to celebrate with joy and thanksgiving to the Lord the 50th wedding anniversary of our parents and grandparents</p> <p>WILLEM and MAATJE HENDRIKSE (nee Joosse)</p> <p>We pray that the Lord will bless and keep you in his care in the years to come. Love and congratulations from all of your children and grandchildren: Jo-Anne & Frank Nap — Sarnia, Ont. Monique, Yvonne Art & Rhea Hendrikse — Sarnia, Ont. Jeff, Steve, Paul, Mark Lena & Bill Whyte — Nanaïmo, B.C. Ron, Mike & Lori, Tracey & Eric (Tanya) Mary & Terry MacLachlan — Vancouver, B.C. Jennifer, Shannon, Scott</p> <p>We hope to celebrate this joyous occasion with an open house on Saturday, May 27, 1989, from 2-4 p.m. at Second Chr. Ref. Church, 1281 Exmouth St., Sarnia, Ont. We invite all their relatives and friends. Best wishes only please.</p> <p>Home address: 649 Rayburne Ave., Sarnia, ON N7T 7A7.</p>			<p>Drachten Brampton 1939 May 19 1989 With gratitude to God we announce the 50th wedding anniversary of our parents and grandparents</p> <p>PETER (Piet) and MARGARET (Gré) VANDERWERFF (nee Salverda)</p> <p>Rinze & Nancy Vanderwerff — Kitchener, Ont. Gregory, Michael, Karen John & Jeanette Vanderwerff — St. Ann's, Ont. Peter, Shari, Julie, Eileen Vellie & Harry Bick — Waterdown, Ont. Paul, Allan, Jason, Daryl Chris & Jake VanDyk — Oakville, Ont. Tonia, Jonathan, Benjy, Amy Bart & Wendy Vanderwerff — Calgary, Alta. Scott, Krista, Heather.</p> <p>"Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God." (Phil. 4:6)</p> <p>Home address: 7900 McLaughlin Rd. S., H2505, Brampton, ON L6V 3N2.</p>	
<p>Oudega (W) St. Thomas 1949 May 24 1989 With joy and thankfulness to our God we hope to celebrate, D.V., the 40th wedding anniversary of our parents and grandparents</p> <p>GORDON and JENNIE VANDERWERF (nee Rienstra)</p> <p>Wedding text: Gen. 15:1b We pray that the Lord may continue to bless and keep them: John & Debbie Vanderwerf Natalie, Jennie, Ashley, Nathan Dave & Cathy Vanderwerf Dave, John, Joe Leo & Anna Duin Jason, Jennifer Dan & Janet Baker Joshua Ron & Mary Marissen Jeff, James, Jodie Stephen Vanderwerf Home address: 148 Fairview Ave., St. Thomas, ON N5R 4X9.</p>			<p>Obituaries</p> <p>"I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6) On May 10, 1989, the Lord in his infinite wisdom took unto himself our beloved mother, grandmother and great-grandmother</p> <p>TRYNTJE POSTMA (nee Alma)</p> <p>at the age of 82 years, after a long illness. Beloved wife of the late Friederich Postma (1972). Dearly loved mother of: George & Ann Postma — Cottam, Ont. Albert & Roelie Postma — Sharing Cross, Ont. Wilhelmina & Douglas Radersma — Queensville, Ont. Jane & John Hoogsteen — Cottam, Ont. Henry & Mary Postma — Chatham, Ont. Sander & Mary Postma — London, Ont. Renze & Marjorie Postma — Kingsville, Ont.</p> <p>Loving grandmother of 28 grandchildren and 24 great-grandchildren.</p> <p>The funeral service was held on Friday, May 12, 1989, at First Chr. Ref. Church of Chatham, Ont. Rev. J. Tuininga officiated.</p> <p>Interment: Greenhill cemetery, Kingsville, Ont.</p>	
<p>Akkerwoude Woodstock 1964 1989 "I must stay at your house today." (Luke 19:5b) It is with great joy and thanksgiving that we would like to celebrate, D.V., with our parents</p> <p>FRED and GRACE WIELINGA (nee de Vries)</p> <p>their 25th anniversary. We praise and thank God for our precious parents, on this very special occasion, and that God is still head of our house today. We pray that God may continue to bless and sustain our parents in the years to come.</p> <p>Frank & Aviva Wielinga — Georgetown, Ont. Dave Wielinga Albert Wielinga Jeanette Wielinga Jacob Wielinga Bert Wielinga Open house: May 27, 1989, from 1-4 p.m. at their home. Home address: R.R.#8, Woodstock, ON N4S 7W3 (at the end of towerline road). Phone (519) 539-5139.</p>			<p>Obituaries</p> <p>On May 1, 1989, the Lord very suddenly called to his heavenly home</p> <p>CORNELIS ROOK</p> <p>at the age of 56. Dear husband of Riek (nee Harbers). Brother of: Dirk & Gerrie Jacob & Grietje Harmke & Dirk Zomer Coba & Ray Van der Wal Henry & Cora Harm & Elisabeth</p> <p>When we are called to part It gives us inward pain; But we shall still be joined in heart And hope to meet again.</p> <p>This glorious hope revives Our courage by the way; While each in expectation lives And waits to see the day.</p> <p>Funeral service was held at Zion Chr. Ref. Church in Pembroke on May 4, 1989. Rev. K. Ritsema officiated.</p> <p>Correspondence address: R.R.#5, Cobden, ON K0J 1K0.</p>	
<p>Dinxperlo Trenton 1949 June 16 1989 With joy and thankfulness to God, we are happy to announce the 40th anniversary of our parents and grandparents</p> <p>GERALD and FLORENCE WESTERVELD (nee Mooyman)</p> <p>Tena & Brian Dollack — Salmon-Arm, B.C. David, Peter Joanne Patrick — Trenton, Ont. Trevor Geraldine Westerveld — Trenton, Ont. Henrietta & John Postma — Foxboro, Ont. Lindsay, Stephanie William & Kim Westerveld — Carrying Place, Ont. Christina, Daniel Home address: R.R.#1, Trenton, ON K8V 5P4.</p>			<p>Real Estate</p> <p>14-unit, 12-year-old, all-brick motel on Highway 17 near Kakabeka Falls, "Thunder Bay." Building in excellent condition. Shows good return. Good size living quarters. Double garage, 34 x 66 insulated newer barn for the horse lover. Financial statements available. Asking price \$297,000.00. Call Don Ten Have (807) 577-4810 representing Midwest Realty Limited (807) 623-7404 or write 722 Thornloe Dr., Thunder Bay, ON P7C 5L5.</p>	
<p>Real Estate</p> <p>Moving to or from Thunder Bay?</p> <p>Call Don Ten Have (807) 577-4810</p> <p>Representing Midwest Realty Limited (807) 623-7404</p>			<p>Real Estate</p> <p>Jan & Nel Bom-Beveren — Zierikzee, the Neth. Dini & Kees, Coby & Hans, Wim & Irene, Nelleke & Peter and four grandchildren. Co & John Boot — Freeleton, Ont. Bill & Marianne, Helen & Pete, Diana & Eiko, Grace & Chester and eight grandchildren. Grace Bowman — St. Catharines, Ont. Ivan, Winfred, Eric Correspondence address: G. Bowman, 453 Vine St., St. Catharines, ON L2M 3S9.</p>	

Classified/Events

<div><div>Obituaries</div><div><p>"Make music to the Lord with the harp, with the harp and the sound of singing." (Ps. 98:5) On Wednesday, May 3, 1989, God called home</p><p>JACOB BEEKENKAMP</p><p>very suddenly, at his home, at the age of 66. Dearly beloved husband of Arnolda (nee Van Wely) Loving father of: Alice & Ken Tigchelaar Loved opa of: Alexander, Jennifer, Matthew Dear brother of: William & Audrey Van Wely John & Joanna Van Asselt Arie & Carla Koorneef Bill & Jean Muysson He will be sadly missed by his extended family. The funeral service was held at First Chr. Ref. Church, Hamilton, Ont. Pastor John Stellingwerff officiated. Psalm 23 Correspondence address: 305 Springbrook Ave., Ancaster, ON L9G 3K9.</p></div></div>	<div><div>Help wanted</div><div><p>MUTUAL SUPPORT SYSTEMS invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 899-2311.</p><p>Student required to live in with a Christian farm family for the summer to look after children and do housework. Call (705) 426-9859 (eve.). Chris and Pat Rupke, Beaverton, Ont.</p><p>Summer help wanted on dairy farm in Richmond, Ont. I will pay transportation costs. Some experience an asset but not necessary. Phone (613) 838-2310. W. De Haan, Box 72, Richmond, ON K0A 2Z0.</p></div></div>	<div><div>Teachers</div><div><p>HAMILTON, Ont.: Hamilton District Christian High School seeks applications for a part-time secretary (approximately half-time) to work with our Development Director. Interested persons are invited to call the school at (416) 389-2296 before June 6.</p><p>KINGSTON, Ont.: Kingston Christian School invites applications for an opening next September. Teaching duties as follows: French from Grades 2-6 as well as a number of subjects in a single Grade 7. Please send applications to the principal at 130 Wright Cr., Kingston, ON K7L 4T9 or phone (613) 546-4872.</p><p>LONDON, Ont.: London District Christian Secondary School requires a part-time visual arts teacher beginning September 1989. Please send letter of application and resume to Mr. H. Kooy, Principal, 24 Braesyde Ave., London, ON N5W 1V3. Phone (519) 455-4360.</p><p>LUCKNOW, Ont.: Lucknow District Christian School requires a teacher for the Grade 1/2 classroom or for the Grade 3/4/5 classroom. Send application and resume to: Principal, Etty Broer, Lucknow District Christian School, Box 550, Lucknow, ON N0G 2H0.</p><p>NEWMARKET, Ont.: Holland Marsh Dist. Chr. School is still in need of a Grade 8 teacher for the 1989/90 school year. This can be a half- or a full-time position. Please send any inquiries and applications to: Corrie Bootsma, Vice Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.</p><p>SASKATOON, Sask.: Saskatoon Christian School is now receiving applications for a Grade 1/2 teacher for the 1989/90 school year. Interested applicants please forward resume and/or inquiries to Saskatoon Christian School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3.</p><p>SMITHERS, B.C.: The Christian School Society of Smithers and Telkwa of Smithers B.C. has an opening in elementary and secondary French, upper elementary language arts and primary Grades 2 or 3, and a possible opening in elementary and secondary phys-ed. Ours is a two-campus school system. Please contact: Glen Ewald at Box 2117, Smithers, BC V0J 2N0. Phone school (604) 847-9833, res. (604) 847-2186.</p></div></div>	<div><div>Help Wanted</div><div><div><div>Beginnings Counselling & Adoption Services</div></div><div><p>Adoption and Counselling Centre Program Co-ordinator</p><p>Beginnings is seeking an energetic and self-motivated person to co-ordinate its new Lifeline Network program. The main focus of the program will be to set up a network of pregnancy counselling services in various target communities in southern Ontario. The objective of the program is to reach out to pregnant women in distress and to offer alternatives to abortion. The Co-ordinator will approach and channel the energy and commitment of local Christian volunteers in the target communities by training them for functions of front-line personal and telephone counselling, befriending, fostering and shepherding.</p><p>Qualifications for this position could include a degree and/or experience in the social service field, a working knowledge of program development and experience in staff/volunteer training. Organizational and administrative skills would also be a definite asset.</p><p>A vehicle and a valid driver's licence is seen as a requirement.</p><p>The position will be a one-year renewable contract position with a salary in the \$24,000 to \$28,000 range.</p><p>Please submit your resume to the attention of:</p><p>Mr. Herman Faber Beginnings Counselling & Adoption Services of Ontario, Inc. 1 Young Street, Suite 414 Hamilton, ON L8N 1T8</p></div></div></div>	<div><div>Help Wanted</div><div></div></div>
<div><div>Help wanted</div><div><p>CRWRC is looking for a Bangladesh FIELD DIRECTOR</p><p>Christian Reformed World Relief Committee</p><p>Responsibilities:</p><p>The field director is responsible for CRWRC's Bangladesh programs through the supervision of expatriate staff. The field director implements development, diaconal, and relief projects on behalf of CRWRC international.</p><p>Desired Qualifications:</p><p>Overseas experience; formal and non-formal education skills; experience in, and commitment to, Christian development work.</p><p>For an application, contact CRWRC, Attn. Dave Kool, 2850 Kalamazoo Ave. SE, Grand Rapids, MI 49560. (616) 246-0737 by June 30, 1989.</p></div></div>	<div><div>Teachers</div><div><p>AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening in a Grade 4/5 classroom. The ability to teach intermediate French is essential. Send letter of application and resume to: Andy VanderPloeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6, or call (519) 773-8476 (school) or (519) 773-5009 (home).</p><p>BELLEVILLE, Ont.: Belleville & District Christian School is in need of a Grade 3/4 teacher. Please forward letters of application to: Belleville & District Christian School, R.R.#5, Belleville, ON K8N 4Z5. Martin VanDyk, Principal. Phone (519) 962-7849.</p><p>BOWMANVILLE, Ont.: Durham Christian High School in Bowmanville is soliciting applications for a teaching position in English for the 1989/90 school year. Please send applications, resumes, and references to: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Attention: Mr. Ren Siebenga.</p><p>DELTA, B.C.: Delta Christian School is accepting applications for a part-time position for French, music, and choir, Grades 4-7. Send resume in care of Mr. J. Lieuwen, Principal, Delta Christian School, 5280-48 Avenue, Delta, BC V4K 1W5. Phone (604) 946-2514.</p><p>DHAKA, Bangladesh: Teachers are needed in a small international Christian School. Candidates must have a firm and active belief in the saving grace of Christ, plus a minimum of two years primary (K-5) teaching experience. A two-year commitment includes the provision of a round-trip ticket plus a small living allowance. Added financial support will be necessary however. Contact: Christian Primary Education Centre, c/o P.O. Box 2164, Dhaka 2, Bangladesh. Please respond with resume and two personal references as soon as possible for positions beginning Aug. 15, 1989.</p><p>FRUITLAND, Ont.: John Knox Memorial Christian School seeks applications for a part-time resource room teacher for the 1989/90 school year. Please contact Mr. J. de Jager, Principal, for further information and application forms. School address: Box 27, Fruitland, ON L0R 1L0. Phone (416) 643-2460.</p></div></div>	<div><div>For Rent</div><div><p>Want to rent a car while in Holland?</p><p><p>Jan Kalma has the key to all forms of car rentals.</p><p>Will deliver car to Amsterdam airport if desired.</p><p> jan kalma</p><p>De Meer 24, 9201 EZ Drachten The Netherlands — Tel. (31) 5120-15199 Fax (31) 5120-32324</p></p></div></div>	<div><div>Events</div><div><p>JULIANA SCHOOL Sneek, the Netherlands plans to hold a reunion, for all former pupils who are now 50 years or older, on Saturday, Sept. 30, 1989. For more information write to: Ms. Froukje Visser. Ylo-Stins Laan 1-15. Ylst 8651 AP., the Netherlands.</p></div></div>	<div><div>Events</div><div><p>In Gratitude</p><p>to our faithful God, the Georgetown District Christian School Society invites all past and present students, parents, boardmembers, staff and friends to an evening in honour of</p><p>George Petrusma</p><p>on the occasion of his retirement,</p><p>Saturday, June 17, 1989</p><p>Standing Reception: Georgetown District Christian School Gymnasium 6:30 p.m.</p><p>Special Program: Georgetown Christian Reformed Church 8 p.m.</p></div></div>

Classified/Events

Immediate openings
GREENHOUSE GROWERS

A large B.C. greenhouse operation has immediate openings for both experienced and entry-level growers. We are seeking highly-motivated individuals capable of supervising and assuming responsibility. We offer a competitive salary and benefits, based on experience. Please contact:

Mr. Kees van der Ende
Managing Director
Burnaby Lake Greenhouses Ltd.
17250-80th Ave., R.R.#10, Surrey, BC V3S 5X7
Phone (604) 576-2088



New cassette album
by
Helen Suk-Louws
(As reviewed in C.C.
May 5/89)

- Copies available through the following people:
- | | | |
|----------------|---------------------|----------------|
| Barrie | Margaret Huyer | (705) 737-4233 |
| Burlington | Ethel Suk | (416) 634-7136 |
| Cambridge | Wm. Kempkes | (519) 740-8165 |
| Georgetown | Linda DeBoer | (416) 873-4168 |
| Guelph | Melinda Hovingh | (519) 763-2123 |
| Hamilton | Nancy Louws | (416) 387-9395 |
| Kitchener | Linda Boven | (519) 570-0014 |
| London | Harold VanderLei | (519) 438-0175 |
| Mississauga | Donna Geerlinks | (416) 826-7346 |
| Oshawa | Annette Hoogendoorn | (416) 579-6902 |
| Ottawa | Jane VandenBerg | (613) 829-0380 |
| Pickering | New Life Church | (416) 286-2175 |
| St. Catharines | Jenny Suk | (416) 935-9349 |
| St. Thomas | Mary Louws | (519) 631-0918 |
| Toronto | Dave VanDyke | (416) 469-9559 |
| Willowdale | Marlene Suk | (416) 223-2825 |
| Victoria, B.C. | Evelyn Leech | (604) 479-7602 |
- OR for cassette mail orders send \$11.95 (plus P&H \$1.50) to:

Triangle Records, P.O. Box 1113,
St. Catharines, ON L2R 7A3

Weekly Puzzle

by Craig Schultz

ACROSS

1 Inferior wool

4 Dexterous

8 Pinnacle

12 Moose

14 Eng. river

15 Let go

16 El —, Tex.

17 Trolley

18 Worth

20 Soup dish

22 Complete failure

23 Pelted

25 Politeness

27 From this place

28 Word with yes or no

29 Ranked

30 Autocrats

31 Scare word

34 Secondhand

35 Indistinct

36 Furnished

37 Arthur of TV

38 Old weapon

39 Sales talk

40 Poem divisions

41 Come after

42 Pioneer

45 More bleak

46 Schedule

47 Sauce

49 Make smooth

50 Pod plant

51 Prod

54 At all times

55 Soaks flax

56 Recognize at a distance

57 Baseball team

58 Advances of a kind in sports

59 Understand

1 2 3 4 5 6 7 8 9 10 11

12 13 14 15 16 17 18 19

20 21 22 23 24 25 26 27 28 29 30 31 32 33

34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53

54 55 56 57 58 59

© 1988 Tribune Media Services, Inc.
All Rights Reserved

Last Week's Puzzle

8 Regards with esteem

9 Make out of nothing

10 A code

11 Great stories

13 Swooped down suddenly

19 Trifle

21 Hollow stem

22 Like many animals

23 Bush

24 Tantalize

26 Speaks eloquently

28 Periods of work

31 Flag maker

32 At the signal

33 Additional

35 Craze

36 Family tree

SLAP NASA RATON

TALE OVEN ODILE

ASEA MATT BULGE

THE COAST IS CLEAR

END TO TAT

SHAPES LET SPA

HABIT OPAL APER

ANY PORTINASTORM

ROSE ITEA CHOSE

DIS AGO BALKED

ASN SAONE

FROM STEM TO STERN

RAMIE SEAT IXIA

ORALS SALE CITY

MARES ERLE STAS

- DOWN
- 1 European mountain
- 2 Constrictor
- 3 — Party
- 4 Old-fashioned
- 5 Ireland
- 6 US author
- 7 Pro —
- 38 Quarry workers
- 39 Forward
- 40 Tricked
- 42 Limit
- 43 Flirtatious one
- 44 Depart
- 45 Lawn cover
- 46 Comedian
- 48 Johnson
- 50 Spherical body
- 52 O'Neill's "The Hairy —"
- 53 Color

Calendar of Events

- | | | | |
|-----------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| May 27 | A.B.C. Sale at Shalom Manor, Grimsby, Ont. from 9 a.m.-1 p.m. A Dutch market flavour where you can buy almost anything. (Crafts, flowers, shrubs, baked goods.) Come and support your seniors!!!! | June 7 | "Hollandse Dag — Kingston" at 10 a.m. in First CRC, Kingston, Ont. Speaker: Rev. R.W. Popma. Tickets \$6.00, lunch included. For info. call (613) 386-3754. |
| May 27 | Graduation ceremonies at Redeemer College, Ancaster, Ont. Starts at 2 p.m. Keynote speaker: Dr. James Skillen. | June 9 | "Creation-Evolution," CCM (Classis Chatham area) membership meeting at 8 p.m. in Bethel CRC, London, Ont. Speaker: Dr. Lester De Koster. |
| May 27-28 | 40th Anniversary celebrations of the Woodstock and area Chr. Ref. Churches. For info. call (519) 475-4445 or 537-8459. All former members are invited. | June 11 | Dutch service at 3 p.m. led by Rev. John G. Klomps in the CRC, Ancaster, Ont. |
| May 28 | 50th Anniversary of Pieter Spoelstra as organist. Special service led by Rev. Andrew Kuyvenhoven at 9:30 a.m. in First CRC, Hamilton, Ont. | June 14 | "Hollandse Dag" at 10 a.m. in Moorefield Park, near Drayton, Ont. Speaker: Rev. Martin D. Geleynse. |
| May 28 | 60th Anniversary of First CRC, Hamilton, Ont., and special celebration service at 6 p.m. led by former pastors Tenis C. Van Kooten and John G. Klomps. A social will follow. | June 14 | Organ and piano recital by John Wm. Vandertuin at 8 p.m. at St. Pius X, Brantford, Ont. |
| May 28 | Dutch service at 7:30 p.m. led by Rev. Wieger De Jong in the CRC, Tillsonburg, Ont. | June 17 | Special evening to honour George Petrusma's retirement, starting at 6:30 p.m., at the Georgetown District Christian School Gym, Georgetown, Ont. (Followed by a special program at 8 p.m. in the CRC.) |
| May 28-29 | "HI-TOPS," a musical addressing issues faced by today's youth presented by "Celebration," a group of young people aged 13-18 from Sunshine CRC, Grand Rapids, Mich. May 28 at 2 p.m. in Mohawk Community College Auditorium, Hamilton, Ont.; May 29 at 10 a.m. and 1 p.m. at London District Chr. High, London, Ont. | June 17 | Open house for Hennie Slopsema on the occasion of her 40th year of teaching. From 2-4 p.m. at the CRC, Holland Marsh, Ont. |
| June 1-3 | Public conference at Geneva College, Beaver Falls, Pa. Theme: "Christ's Kingship on Contemporary Politics." Speakers: Dr. Greg Bahnsen, Dr. James Skillen and Dr. William Edgar. For info. call (412) 847-6556. | June 30-July 1 | Fraser Valley Christian High, Surrey, B.C., celebrating 25th anniversary. For info. call (604) 581-1033. |
| June 2-3 | "Youth, electronic media and popular art," a two-day event at the ICS, Toronto, Ont. For info. and registration call (416) 979-2331. | July 1 | "Wieringermeer Dag" at 10 a.m. in Moorefield Park (near Drayton, Ont.) For info. call Klaas Dekens at (519) 428-9920. |
| June 5-9 | "Milk and Honey Summer Festival" at Redeemer College, Ancaster, Ont. Seminars on spiritual and psychological health, outings to musical and theatrical productions, art exhibits, banquets, tours. For info. call (416) 648-2131. | July 6 | CCFO Prov. Board meeting from 10 a.m.-4 p.m. in the CRC, Georgetown, Ont. For info. call (519) 837-1620 or 338-3214 (evenings only). |
| | | July 9-14 | 1989 Annual Conference of The Hymn Society of America at Calvin College, Grand Rapids, Mich., including a three-day workshop (July 12-14) in hymn playing and improvisation taught by John Ferguson and others. For info. call (817) 921-7608. |
| | | July 30 | Dutch service at 3 p.m. led by Rev. P.W. De Bruyne at the CRC, Ancaster, Ont. |

Summer Job Market

DRAYTON, Ont.: Calvin College student, third year biology major, seeking summer job, preferably in related field. Will consider other options. Available May 23. Please call Nancy Rumph at (519) 638-2053 or write to Box 4, Drayton, ON N0G 1P0.

HILLSBURG, Ont.: I'm a high school girl looking for a job on a dairy farm in Ontario. Please call Dava-Lynne Hoeksema after 4 p.m. Tel. (519) 855-4784.

ST. CATHARINES, Ont.: 18-year-old student needs summer job. Has experience in landscaping. Has driver's licence and can also operate a tractor. Willing to learn anything available. Preferably warehouse or store. Please call (416) 935-1020 and ask for Mark.

Vacations

Three-bedroom Lake Huron cottage for rent. Tobermory area. Call Jane (519) 599-2641.

LANG'S RESORT

Cottages and campgrounds
RICE LAKE

Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book you '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure:

Lang's Resort
R.R. #3, Box C, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

Frisian Picnic

On Saturday, July 1, 1989, at Pinehurst Conservation Park in Paris, Ont., on Highway 24A. Starting time: 11 a.m. with games and fun for everyone.

The Holland Marsh District
Christian School

is happy to celebrate with

HENNIE SLOPSEMA

the occasion of her 40th year of teaching.

We invite all former colleagues, students and friends to join us at an open house to be held June 17, 1989, 2-4 p.m., at the Holland Marsh Christian Reformed Church parish hall.

Clip & Save



Hollandse Diensten
in de

Ancaster Christian Reformed Church
aanvang 3:00 n.m.

11 juni, 1989 — Ds. J.G. Klomps
30 juli, 1989 — Ds. P.W. De Bruyne
3 september, 1989 — Ds. J. Kuntz

25th Anniversary

The Agassiz Christian School, Agassiz, B.C., plans to celebrate its 25th anniversary the weekend of Nov. 3-4, 1989. Former teachers, alumni and friends are invited to join us for the celebration. For further information please contact Mrs. B. VanderVeen, Box 858, Agassiz, BC V0M 1A0
Phone (604) 796-2848

Books

Robert VanderVennen, book review editor

Native biography

When cultural values clash

***The Song and the Silence: Sitting Wind*, by Peter M. Jonker. Edmonton: Lone Pine Publishing, 1988. Paperback, \$9.95. Reviewed by Jake Kuiken, a Calgary social worker.**

Peter Jonker is an expatriate member of the Christian Reformed Church whose own personal struggles with his cultural background and religious upbringing have led him to be an appreciative participant in the struggle for the survival of Canada's Native people. *The Song and the Silence: Sitting Wind*, the life of the Stoney Indian Chief Frank Kaquitts, is a sensitive and compelling "true romantic tale." It succeeds very well in achieving its clearly-stated objective: "For each reader to develop a new awareness of the depth at which values are embedded within a culture, and the painful disorientation generated at the intersections where cultural values clash."

Even a little knowledge of Jonker's ability and personal struggles is sufficient to realize that he came to this task with considerable appreciation and skill. Composed in a "rather different style," as he told me recently, this biography is the story of a Cree Indian who was raised and continues to live as a Stoney Indian in Morley, just west of Calgary on the Stoney Indian Reserve. During some of the years Sitting Wind was a chief, Peter worked with him as his administrator and thus became familiar with many of Sitting Wind's personal stories.

Written as a series of 19 distinct life vignettes, the story of the young Sitting Wind begins with his life-threatening illness at Hobbema in 1926 and ends in the summer of 1987 at Morley in a final interview with Peter himself. In between, there is a growing realization that the

Natives' "painful disorientation" is represented by the results of Sitting Wind's personal struggle to bring to fruition medicine man Mountain Walker's prophecy that he is to be "... the leader of many people." To the extent that Sitting Wind appears unable to achieve the full measure of his considerable gifts, it is a struggle he shares with many of Canada's Natives.

Brother of the wind

Beginning in the pre-Depression era, young Sitting Wind is bestowed with the prophecy of a special calling to lead his people in the struggle for Native rights. The prophecy comes while he is seriously ill, about a year after his birth at Hobbema. Under the careful direction of the aging, highly-respected Mountain Walker, Sitting Wind's body is offered to a bitter cold winter wind by his mother, Mary. The offering saves his life. In celebration of this providential event the old medicine man sings, "You have been healed by the Wind. From now on your name will be Youtnah Peewin, Sitting Wind, because the Wind has saved you. From now on the Wind is your Brother."

Sitting Wind's mother is given a special chant to teach him; it is to bring his brother, the Wind, to his aid in times of trial and adversity. However, her untimely death brings young Sitting Wind into the home of his maternal grandmother who, although present when the special chant was taught to his mother, is now unable to recall it precisely and teach it to her young charge. Nevertheless, her influence and hope for his future help give shape to his life. At her death he whispers some private words to her in Stoney. "... I'm saying my last goodbye. I guess I'll be on my own now. I may not

become anything great. But thanks for looking after me when I was young."

Along the way, the various vignettes increasingly demonstrate the clash of values and culture between the white mainstream and the Natives. Whether as a student in a residential school, an adolescent learning the Indian ways, a hunter in the foothills of Alberta, a soldier, an artist, a rancher or politician, the vignettes of Sitting Wind's life have been carefully selected by Peter to illustrate and advance the theme of his book. Throughout many of them, there is the anticipation and hope that Sitting Wind will someday remember Mountain Walker's special chant. Grandpa Ben even urges Sitting Wind to seek a special revelation from the Spirit through dreams and visions. But instead, repeatedly, there is measured disappointment that to this day the promise and hope remain unfulfilled.

Climbing a falling tree

At the end of this fascinating and respectfully crafted story, Sitting Wind shares with Peter that, "my last hope is that my song will come soon." Then, diverting briefly, he reminisces about the old Indian ways versus the new "civilized" ways, but quickly returns again to his hope: "... My life is not over by a long shot So I still have a chance."

But, as Frank Kaquitts himself notes in the book's introduction, this "true romantic tale" is not only the story of Sitting Wind's own "painful disorientation." In many ways it is also the story of Canada's original people. "We have suffered and continue to suffer. It is as if we are trying to climb a falling tree. A fallen tree. A strong one which my ancestors grew up with and completely trusted for centuries."

For those inclined to increase their understanding of Canada's Natives this is a book well worth reading. For those who also know the author there is an added benefit; it's hard to avoid drawing a parallel with the author's own story and his "painful disorientation," and to that extent at least, it also helps us understand ourselves.



Friends of God

Wayne Brouwer

Peace

"I will lie down and sleep in peace, for you alone, O Lord, make me to dwell in safety." (Ps. 4:8)

In the spring of 1963, Martin Luther King, Jr., sparked a Birmingham, Alabama, campaign to end racial segregation in restaurants and discriminatory hiring practices. The drama gained worldwide attention when police attacked the participants with dogs and fire-hoses. Many were arrested, including hundreds of schoolchildren.

A coalition of white clergy issued a public denunciation of such activities and called on blacks to boycott the demonstrations. Twenty men sent a letter to the King, held in the Birmingham jail, and begged him to be more cautious, less troublesome. His reply carried the famous line: "Peace is not the absence of tension but the presence of justice."

Untroubled sleep

The philosopher Spinoza said it too, generations ago: "Peace is not an absence of war; it is a virtue, a state of mind, a disposition for benevolence, confidence, justice." And in Psalm 4, the harried fugitive David declares the same, with power. On the run from Saul, a homeless vagabond surrounded by enemies, he lies down to sleep in peace.

Anyone who has stolen quietly into the bedroom of a sleeping child has a perfect image of that repose. Some hospitals have ingeniously stimulated an environment of peace on maternity wards. In their nurseries, where the cry of a single baby once stirred others into a chorus of wailing, a new tape recording is now piped in over the speakers above. A quiet lullaby? A meditative classical work? The soothing sounds of winds and waves?

No. These babies are surrounded with the gentle thumping of a human heartbeat. It is the echo of a mother's breast, a parent's pervasive caring. It is the heartbeat of love. And the tiny children, challenged by a bright and noisy world, sleep in peace.

Waking confidence

But David is not sleeping while he sings this psalm. He is awake, alert, sword in hand. No comfortable silky sheets or puffy pillows. And that's the power of his song. It is confidence, inner security, in a noisy and troublesome world.

C.S. Lewis, in *The Screwtape Letters*, pictures a devil banishing both music and silence from the world, and filling it instead with noise. It is "noise which alone defends us from silly qualms," he declares. "We will make the whole universe a noise in the end."

But the Prince of Peace will never allow it. As the poet put it: *Thou shalt know Him when He comes, Not by any din of drums, ... But His presence known shall be, By the holy harmony, Which His coming makes in thee.*

A song

There's a marvelous tale of a public painting contest. Artists were encouraged to submit their most descriptive canvases portraying peace. The offerings were as varied as the colours of the spectrum. One bright scene showed the quiet of a pastoral countryside. Another found peace on the wide expanse of seacoast, drummed by the steady rhythm of the waves. A third found its glow in the setting sun and the call of day's end.

But the judges found a winner when they viewed a chaotic and troubled scene. Torrents of water cascaded over jagged rocks. Black storm clouds reached down to earth with destructive claws of lightning. Fierce winds tore at the leafy clothing of trees. And hailstones mixed with the rain to punish the world with a sound beating.

But when one looked at the picture, these were not the things that grabbed attention. There, just to the right of centre, nest supported by a gnarled old tree limb, sheltered by overhanging rocks, was a small bird. Singing. Peacefully.

That's David in Psalm 4. That's the child of God, resting confident in the heartbeat of heaven. As Isaiah put it: "You will keep in perfect peace him whose mind is steadfast, because he trusts in you." (26:3)

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

CHRISTIAN STEWARDSHIP SERVICES

Providing counselling in estate planning, will making, insurances, Christian investments, and special giving.

Free of charge — Confidential
Public presentation — Home visits



Please write: CSS, 455 Spadina Ave., #210, Toronto, ON M5S 2G8
or telephone: (416) 598-2181

Nelson Insurance Brokers Ltd.

PETER TOERING · KLAAS TERPSTRA ·
JOHN VAN WIJNGAARDEN · MARTHA BUNKER ·
RALPH TOERING

auto-fire-liability-bonds-casualty-life-mercantile

453 Plains Road West, Burlington, Ontario L7T 1H1
Telephone: 526-8790 Hamilton

THE LATEST DEVELOPMENT

CANTOR

Classical Organs
FOR CHURCH OR HOME

European craftsmanship from The Netherlands. Superb sound, selective intonation, independent stops, sensibly priced. For information, demonstration or trial period, contact: D & W Intercontinental Music Inc., R.R.#2, Norval, ON L0P 1K0; (416) 454-3442, or visit our show room at 9563 Winston Churchill Blvd. (exit 403)